The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I. SAN FRANCISCO, MAY 25, 1872. NO. II.

Latest from Rome.

On April 21st, the Pope received, in the great Sala Concistoriale, a deputation, consisting of several thousand persons from two Roman parishes. He was received by them with marks of great enthusiasm. In the train of the Pope were six Cardinals, the Portuguese Nuncio, Mgr. Oneglia, the Princess of Hohenzollern, two Princes Hohenlohe, and many other foreigners and Romans of distinction. After the recitation of addresses and of poetry composed for the occasion, the Pope rose, and praised the Romans for their devotion to the Church and to his own person; adding that Catholic strangers who had come from far, from very far, to Rome, had recently expressed to him their admiration at the bearing and attitude of the Roman people under present circumstances. Then the Holy Father proceeded to comment on the words in the Gospel for the day. *Modicum, et jam non videbitis me; et iterum modicum, et videbitis me.* The audience at first took the first half of the text to mean the Pope's departure or death, but they were reassured by what followed, and the voice of his Holiness was interrupted by their acclamations. On the 17th inst. the Pope received, at an audience, Count Von Tauffkirchen, the Bavarian Ambassador to the Holy See. On the same day the Baron des Michels, French Charge d'Affaires to the Holy See, in the absence of the Count d'Harcourt, the Countess d'Harcourt and other foreigners of distinction, had audiences. The Holy Father has also received the Duchess of Baden, the Princess of Hohenzollern and the Archduke John, brother of the Grand-duke of Tuscany.

The subjoined, translated from the Italian, we condense from the Boston *Pilot:* On Sunday, April 14th, the Feast of the Good Shepherd, the suburban parishes which extend throughout the surrounding Campagna, desired to express their affection and veneration for the Sovereign Pontiff. On this day, therefore, about three thousand faithful souls of both sexes and of the most various conditions, assembled in the Ducal Hall of the Vatican. It was a strange spectacle to behold these shepherds, wine-dressers, carters and peasants, in their picturesque costumes, pressing around the throne of the Pastor of the Universal Church. With them came the proprietors of the lands, princes and nobles.

To the address read by the parish priest of Saint John Lateran, the Holy Father replied as follows:

"I will only say a few words to you before I give you my benediction, because it seems to me that to-day is a little too warm to be pleasant. Therefore, I will only address a few words to you to dispose you to receive, with recollection and devotion, the Apostolic Benediction. Here, then, all the suburban parishes have desired to present themselves to the Vicar of Christ, on a day which is really a consoling day, because it is the Sunday of the Good Shepherd; it is the day on which we meditate on the eminently divine and paternal qualities of Our Lord Jesus Christ, who only can say of Himself *Bonus pastor sum*—I am the Good Shepherd. And He says again: I am not a hireling who flies at the approach of the wolf, but I am the Shepherd who gives His life to guard jealously the sheep entrusted to Him. I put it ill: He does not say, entrusted to me, He says, and with every right, *the sheep* which are His, *oves meae*—His by creation, His by redemption, His by preservation.

"We then have the consolation of being able to say, that all the Catholics are truly the sheep and lambs of Jesus Christ. He has never abandoned them—even on the approach of the wolf. Even I, in my misery, desiring to imitate the Divine Shepherd, have not abandoned you; I remained constantly with you, although there may be dangers in staying here. And although the Universal Pastor finds Himself, throughout the whole Catholic world, in the midst of His sheep, yet I have always remained amongst you. It is true I have not gone to Monte Mario to interrogate the children, nor any more to Saint Lorenzo to recite a *De profundis*, nor any more to Saint Agnese to renew my thanksgivings for benefits received; but I have remained here always; and my heart is amongst you and for you all. I have not gone forth so that I may not behold a Pontifical gendarme killed; I have not gone forth so that I may not meet a Priest beaten with stones, or meet another beaten with sticks, and it is for this I see myself obliged to remain here. But from here, I have prayed for you, I have prayed for all.

"In the meantime, let me finish these words so that they may be fruitful one day for you. To-day, then, is the Sunday of the Good Shepherd, and Jesus Christ says of himself: 'I am the way, the truth, and the life—*ego sum via, veritas, et vita.*' Jesus Christ is the way, and we should walk therein. And Jesus Christ has journeyed in sorrows and in contradictions; He died upon the cross, and we, as good soldiers, should follow Him even to the place of sadness and of tribulations. Jesus Christ is the truth; then, my dear little children, open your ears to the truths of Faith; jealously guard this treasure of Faith. Jesus Christ is, finally, the life, and we hope that, after you will have, with docility, discharged the duties of your state, you may, on leaving this world, go forward to the possession of the true life in Heaven, to praise and bless the Author of life for all eternity.

"This is my desire, this the sentiment with which I accompany you to your vineyards, to your fields, where you may always remember to follow Jesus Christ, because He is the way, and to follow Him, not in the midst of diversions and delights, but in the midst of anxieties and of sorrows, and keep your ears open, not for the wolves, who enter secretly into the fold to devour the sheep, but to the doctrines of Faith, of the Catechism, of Doctrine, to the obligations of your state of life, to good examples, and to the instructions which you are bound to give your children. That is, in substance, what you should hold to, and to which you should open your ears. When you do this, do not doubt that you will, finallay, have the consolation of seeing Jesus Christ, the Eternal Life, and of praising him, as I said to you, for all the eternal ages.

"*Benedictio Dei,*" *etc.*

Cardinal Von Hohenlohe has been appointed Ambassador from the Emperor of Germany to his Holiness, the Pope.

Topics of the Times.

HOME.

THE NEW CHURCH OF ST. DOMINIC AT WASHINGTON.—A correspondent of the Baltimore *Mirror* writes:

Now that the renowned Dominican Orator, Father Burke, is within hailing distance, it is not probable that there will be any further suspension of the work for want of funds; for if his eloquent voice were once lifted in behalf of the noble purpose of erecting, at the National Metropolis, a church-building in keeping with the historic grandeur of the Dominican Order, ample contributions would pour in from the generous Irish-American Catholics, in every section of the country, who have heard or read the magnificent discourses of the Irish Lacordaire.

DEATH OF THE REV. FATHER MCMAHON.—Father McMahon, a Catholic priest of considerable renown, and well known in Buffalo, died on the 27th ult., at Reynolds Station, Ind., after a brief illness. Father McMahon will be remembered as the priest who accompanied the first Fenian raid into Canada, and was captured after the battle of Ridgeway, while attending to the wants of the dead and dying. He was kept in prison, in Canada, for a couple of years, and finally released. The hardships to which he was there subjected resulted in the disease which ultimately caused his death.—*Buffalo Conrier.*

A CONVERT FROM ANGLICANISM.—It will be remembered by many of our readers that a difficuity arose, some time since, between the rector of an Anglican Church, in this city, and the Bishop of his diocese. The gentleman alluded to, Rev. Mr. Curtis, after resigning his position at Baltimre, paid a visit to Birmiugham, England, and, as we understand, had one or more consultations with the celebrated Divine, Rev. Dr. Newman, the result of which, we learn, on good authority, has been the renunciation of heresy and entrance into the Catholic Church. It is known that on Wednesday morning last, at St. Paul's Episcopal Chnrch, in this city, Bishop Whittingham formally deposed Mr. Curtis from his position as minister.—*Baltimore Register.*

THE BISHOP OF ROCHESTER ON THE SCHOOL QUESTION.—The Right Rev. Dr. McQuaid, the Bishop of Rochester, recently preached in Father Robert Maguire's Church, St. Paul's, Court Street, Brooklyn, his admirable argument in favor of Christian Free Schools. It is to be regretted that the thousands of Catholics who were present on the occasion could not have yielded their places to as many Protestants, and these the best intellects of the various denominations of the land. We are satisfied that the views of the Bishop of Rochester are so reasonable, and so moderately and so calmly stated, that it is only necessary to discuss the question with him to be converted to his views. He leaves no ground for any unprejudiced person believing that Catholics are unwilling to educate their children, or that the control they desire to exercise over their own children's education, is unreasonable or impracticable.—*Brooklyn Catholic Review.*

A VENERABLE MISSIONARY.—The Rev. Father McElroy, of the Society of Jesus, is, we believe, the oldest Father of his Order in the United States, if not in Europe. Of this yeteran soldier of the Cross we find the following in the New Orleans *Morning Star:* Father McElroy's heroic labors in quelling the riots that occurred during the construction of the Baltimore and Ohio Railroad (the first built passenger railroad in the world) are amongst the most romantic ineidents in the history of the United States; while his later services, as Chaplain of the American Army in Mexico, are remembered with gratitude by all the surviving veterans of that period. But the crowning work of his life consists in the innumerable Spiritual Retreats he has conducted for more than fifty years, and for which his reward is the unceasing prayers of thousands of Catholic souls, both in the triumphant and the militant armies of the Church.

THE LATER APOSTLE OF THE INDIANS.—In a recent number of THE GUARDIAN we chronicled the return to St. Louis of the Rev. Father De Smet, of the Society of Jesus, after an absence of several months in Europe. We glean from the St. Louis *Watchman* that the Rev. Father was accompanied from Liverpool to this country by Father Von Leinte, of Holland, Father Guidi, of Rome, Father Condon, of Ireland, and also by Mr. Shaach, of Germany, Mr. Jaquette and Mr. Schriver, of Belgium, Mr. Kennedy, of England, Mr. D'Arcy and Mr. Finnegan, of Dublin. Some of the young gentlemen named, came here to attend the novitiate at Florrisant. Father Guidi goes on a mission beyond the Rocky Mountains, in the province of California. Father De Smet visited a number of religious institutions while in Europe, and, before leaving Belgium, had an audience with the Queen and King Leopold, who manifested a deep interest in the cause of the Indian missions, to which Father De Smet has devoted his life-long labors.

FOREIGN.

EXPULSION OF THE JESUITS FROM PRUSSIA.—By an order of the Prussian Governmentthe Jesuit Fathers have been expelled from Schrimen, where they had a noble college and a valuable library. It is feared that this is but the commencement of a general attack upon the Order throughout all Germany.

SAVOYARD SAVAGERY.—*Apropos* of the recent elections in Spain, the following words are attributed to General Bucetro, commanding the troops at Malaga: "If the Government candidates had not been returned, I should have battered the town to the ground, within two hours afterward, with my artillery." Freedom of election is evidently at a discount, *sub regno Amadei.*

THE FRENCH HULKS.—Kunie, the island which is to be the future residence of the Communists who are sentenced to simple transportation, was discovered by Cook, in 1774, and called by him Pine Island. This island, which lies about thirty miles south-east of New Caledonia, the main French Polynesian possession, enjoys a most luxuriant and salubrious climate. Cannibalism may be considered as extinct, owing to the exertions of the missionaries, who have also acclimatized large flocks of live stock, so as so divert the carnivorous appetites of the natives. The families of the transported are allowed a passage and residence.

A MARCH TO THE SEA NOT NECESSARILY A MARCH TO THE TOMB.—General Sherman was interviewed at Alexandria by an enterprising newspaper correspondent, who propounded divers questions to ascertain how he liked Egypt. Among others, he asked, "How are you impressed with the antiquities and tombs of Egypt, General?"

General Sherman briefly replied: "Never did care much about tombs. Intend to keep out of my own as long as I can, and do not want to get into other people's."

GENERAL DEVOTIONS FOR THE HOLY FATHER IN GERMANY.—At the instance of the Archconfraternity of St. Michael, at Vienna, a number of the Bishops of Germany have ordered religious processions or pilgrimages of prayer and penitence in their dioceses, to obtain of Almighty God the cessation of the evils which afflict the Holy Father and the Church. The solemnities have already taken place at Vienna, St. Polten, Linz, Salzbourg, Prague, Seekan, Lavant; also in Galicia and Dalmatia; and the movement is spreading throughout Germany.

THE VENERABLE MARIE EMILIE DE RODAT.—The process has commenced at Rome of the beatification and canonization of the Venerable Marie Emilie de Rodat. She is stated by the Bishop of Rodez—who announced this fact to his people—to have been born in 1787 at Druelle, near Rodez, and to have been the foundress of the Congregation of the Holy Family, and of 36 houses of the Order, devoted to the honor of the sacred names of Jesus, Mary and Joseph, to the Christian education of girls, and to the maintenance and direction of orphanages, asylums, and refuges, and the care of the sick and of prisoners. The Venerable Mother died in repute of sanctity in 1852. There already exist in France 200 houses of her institute.

THE IRISH EXODUS.—The Liverpool *Catholic Times*, of April 20th, states that during the past fortnight, so great has been the rush of emigrants at Queenstown, (mostly, we are told, fine young men and women, the very cream of the population) that there has not been sufficient lodging accommodation, and many have had to sleep out. The rush has been so great that the town resembled a fair-field or a race-course, such was the throng of passengers parading the streets. This constant blood-letting hardly seems to us the proper remedy for Ireland's maladies. There are countries in Europe—such as Belgium, Switzerland and Holland—which are far more populous, for their size, than Ireland, where there is no need for the people to quit their native soil in order to earn their bread; but the people of these nations have the making of their own laws.

M. LOYSON'S EXIT.—Rome is now rid of Pere Hyacinthe. The lectures delivered at Teatro Argentina were not so remunerative as to justify their longer continuation, and were brought to a close recently by a general exposition of the religious programme of the would-be reformer. He desires the abolition of clerical celibacy, the Liturgy in the vulgar tongue, the seconding of national aspirations, the approval by all Christians of accomplished facts in Italy, and, in general, a system of divinity and ecclesiastical polity which shall neither be the "cold symbolism" of the Protestant sects, nor the "gross materialism" of the Catholic Church. The ill-success and consequent departure of this poor apostate, following quickly upon that of the more experienced Gavazzi, is a great argument of consolation for the Faithful in Rome. Were there the smallest chance of setting up a meeting-house at Rome, these two men would not have let the opportunity slip.

THE PIEDMONTESE PREMIER'S VIEW OF THE SITUATION AT ROME.—In the Chamber of Deputies, Signor Ferrari asked whether the Ministry intended to present diplomatic documents relative to the relations with foreign Powers. He also asked what had been the state of Italy's relations with the Powers since the arrival of the Government at Rome, and in what relation she stood to the Vatican. Signor Visconti-Venosta said he had no intention of publishing diplomatic correspondence concerning Roman affairs. He added, "The Italian Government has wished to prove, not by despatches, but by facts and experience, that the great Religious Institution of the Papacy is respected in all its Spiritual Functions. There have not been any negotiations for exchange of documents. The Catholic Governments have manifested to us, to the full extent, their solicitude for the Pontiff and religious interests, but they have, at the same time, evinced their desire to maintain cordial relations with Italy upon the only possible basis, which is that of accomplished facts. All the Powers give us proofs of a moderation which serves to facilitate the policy of peace, to which the Government persists in devoting all its efforts." Our readers will have been able to see, from the letters of our Roman correspondent, how far the "great Religious Institution of the Papacy" has been respected by the new rulers of Rome.

SUB-ALPINE TERRORISM IN THE ETERNAL CITY.—A Roman correspondent of the London *Register* furnishes some further instances of the barbarous outrages of the liberators of Rome. The other day, whilst a band of boys were going, processionally, to their parish church, a well-dressed ruffian, filled with Satanic rage, snatched the cross from the cross-bearer and broke it into fragments, scattering the pieces about in the street; but when some courageous women appeared, the coward fled away. A priest also, whilst walking quietly through the Piazza San Lorenzo, was violently struck by an abandoned woman. Of course she got off scot free. A pious carpenter entered a church with two other men to kiss the sacred statue of our Lord: one of the scholars of the godless Lyceum went up to him, saying: "You donkey; why do you go to kiss a piece of wood?" "This wood," replied the other, "is the image of Him who is both my God and thine." The profane student took this reply in bad part, and began to wrangle with the man and to curse him. Some, who were present, did their best to appease him, and the carpenter, thinking all was over, went out of the church in the direction of his home. This, however, he was never destined to reach, for his wretched assailant, who had hidden himself at the corner of the street, seeing the carpenter coming, fired at him with a revolver, and so wounded him that he died in a short time, comforted with all the Sacraments of our religion, and lying in the arms of his aged and sorrowing father, surrounded by his weeping brothers.

Literature, Science and Art.

— The founder of Catholic journalism in this country, Mr. Patrick Donahoe, of Boston, celebrated the fiftieth birthday of his Lordship the Right Rev. Bishop Williams, by the gift, to his Catholic townsmen, of St. John's Hall, worth, at least, $25,000. Having enjoyed the friendship and hospitality of the proprietor and Editor-in-Chief of the Boston *Pilot*, and knowing the nobility of his nature, it affords us much pleasure to attest, however inadequately, his sterling worth.

— The *Comptes Rendus*, of the Academy of Sciences of Paris has lately been rich in papers on Chemistry. Ozone especially claims attention, and M. H. Houzeau desires to show that country air is excessively rich in this peculiar form of oxygen; due, as M. Houzeau believes, to the uninterrupted action of electricity on the atmosphere. Dr. S. Meuiner relates a remarkable discovery of a shoal of fossil fish, *Hemirynchus Deshayesii* in a lime-stone quarry near Puteaux.

— The number of groups of sun-spots observed in 1871, at the Kew Observatory, was 281. This is fewer than those observed in 1870; so that we may infer that the descent towards the minimum number will be regular, as in former years. Messrs. De La Rue, Stewart and Loewy have communicated these results to the Royal Astronomical Societyt The solar surface, during the year, has been marked by evidences of considerable disturbance and especially violent convulsions.

— It is announced that the King of Bavaria, of unsavory Dollingerite notoriety, who was present at the representation of the Passion Play at Ober-Ammergan, has determined to erect on the Pelberg, above Rofel, which commands the entire district, a colossal group in marble, representing Christ at the moment when he said: "Behold thy Mother! Behold thy Son!" Professor Halbig is the sculptor who has been commissioned to execute the group. The figures are to be ten feet high.

— According to a London paper, Dr. Birch, of the British Museum, has just translated from the Chinese a short story entitled the "Casket of Gems," which is of some interest, as shedding a light upon a class in China which somewhat resembles the *Hetairai* of ancient Greece. "Too-shih-neang," says Dr. Birch, "the beauty of Peking, whose adventures form the basis of the present story, exhibits a character which developes itself in the tenderness of female affection and the yearnings of a heart after better things. The attraction to translate it was the extreme pathos of the story." Only a few copies of this have been printed, for private circulation.

— The eminent French painter, Gustave Dore, whose genius, just now, suffers under the evil chaperonage—if we may coin the phrase—of Messrs. Harper & Co., of New York, is about to challenge the opinion of the world of art on a grand scale. He has just finished a picture, 30 feet long by 20 feet wide, at which he has been working pretty constantly for about four years. The subject of this large composition is "Christ leaving the Temple," and it contains about 400 figures. This picture is to be shown, for a few days, in the painter's studio in Paris, and to be sent to London for public exhibition early in May.

— THE GUARDIAN, from old associations, loves to chronicle things musical. We read in the London *Athenæum*, that Signor Petrella's new opera, the first representation of which took place at the San Carlo, at Naples, on the 25th ult., was a decided success, the composer having been called for twenty-two times, and almost every number vehemently applauded. *Manfredo* is the title of the work. Madame Krauss sustained the chief character, with Signori Barbaccini, Aldighieri, and De Bassini as colleagues. Signor Mogotti, in his new opera, *Il Capitano Nero*, has met with a reverse at Bologna. Signor Gandolfi has been more fortunate at Genoa with his new opera *Il Conte di Mintreil.*

— Geographical scholars have always been divided on the locality of Ophir, about as widely as Dr. Petermann and Professor Kiepert now are. Those who place Ophir in the south of Arabia are principally Edrisi, Abulfeda, Bodard, Niebuhr, Gesenius, Vincent, and Volney. Those who incline to place it on the east coast of Africa are Dapper, Th. Lopez, J. Bruce, d'Anville, Robertson, Schultens, and particularly Quatremere. In favor of Eastern India are the Septuagint, Flavius Josephus, Lipenius, Bochart, (who supposes there are two Ophirs) G. Schlegel, Benfey, Lassen and Ritter. Another series of authorities, including J. Acosta, Heeren and Hartmann, consider Ophir as merely a collective name, applied generally to remote Eastern countries.

— Who has not heard of the most eminent living *savant*, Father Secchi, of the Society of Jesus? We glean from our scientific exchanges that a lively debate is in progress, in the Paris Academy of Sciences, between Father Secchi and Ericsson, regarding the temperature of the solar photosphere—the former placing it at 18,000,000° F., while the highest point claimed by the latter, and in which he has the support of many eminent members, is 18,000° F. The sun—pure glory's blazoned emblem—is not brighter than the learned Jesuit's renown. Father Secchi, it will be remembered, spurned the honors proffered by the Robber King's Government, on the invasion of the Eternal City by the Piedmontese *condottieri.*

— A special correspondent of the London *Times*, (a Protestant) writing from Calcutta, says:

"There are no nobler schools in India than the Jesuit and Convent Schools. The head of the missions in India is Archbishop Steins, a scholar respected for his abilities, and more than respected for his genial and loving character. The Roman Catholic services, too, are attended by different races invariably—'the Church will have no distinctions of races within her fold; whereas the Protestant services are often confined to Europeans in one place and natives in another. There are many Protestant places of worship in which you do not see a native face. In a Roman Catholic Church (I was in one at High Mass on Christmas day) you see the native and the European kneeling side by side, and I think it has a wonderful effect on the people. The Protestant congregations have great trouble with their native preachers who claim equality. The Roman Catholics demand discipline and subordination to the Church, and certainly it helps to grease the wheels of the ecclesiastical machinery."

We refer to our old and revered friend, Archbishop Steins, elsewhere in THE GUARDIAN of to-day.

Ecclesiastical.

THE CHURCH IN THE UNITED STATES.

DIOCESE OF PROVIDENCE.

CONSECRATION OF THE REV. DR. HENDRICKEN — SERMON BY VERY REV. FATHER BURKE, O. S. D.

On Sunday, April 28th, before a crowded congregation, the Rev. T. F. Hendricken. D. D., was consecrated Bishop of Providence, in SS. Peter and Paul's Cathedral, with all the solemn and impressive services. The doors were besieged by crowds who eagerly sought admission. Owing, probably, to the high price of tickets, only a portion of the church was filled upon the first opening of the doors. But some little time afterward the crowd were admitted and filled the spacious cathedral to its utmost capacity. The altars were fitted up for the occasion with appropriate ornaments, and flowers, and lights.

The following is a list of the clergymen officiating:

Consecrating Archbishop—Most Rev. John McCloskey, D. D., of New York.

Assistant Bishops—Right Rev. D. W. Bacon, D. D., Portland, Me.; Right Rev. John J. Williams, D. D., Boston, Mass.

Officiating Clergymen—Deacons of Honor—Rev. Philip Grace, Newport, R. I., Rev. James Lynch, Waterbury, Conn. Deacon and Sub-Deacon of the Mass—Rev. P. G. Delany, Pawtucket, R. I.; Rev. E. J. Sheridan, Taunton, Mass.

Chaplains of the Bishop—Rev. C. Hughes, Providence, R. I.; Rev. E. J. Cooney.

Notary—Very Rev. James Hughes, V. G., Hartford, Conn.

Acolytes—Rev. M. Fitzgerald, Providence, R. I.; Rev. R. J. Sullivan, Waterbury, Conn.

Censor Bearer—Rev. H. F. Kierney, Providence, R. I.

Mitre Bearer—Rev. T. F. Galvin, Providence.

Crozier Bearer—Rev. E. Munger, Providence, R. I.

Chanters—Rev. H. F. Kinnerney, Rev. J. Carviall, Greenwich, R. I.

Secretary and Master of Ceremonies to the Archbishop—Rev. Richard Brennan, New York City.

The grand procession entered at half-past ten o'clock, preceded by cross and candle-bearers, followed by about thirty acolytes and the officers of the Mass, including bishops and priests, in their proper vestments. As soon as the clergymen had arranged themselves around the altar, the ceremony of consecration commenced. In the center was the Consecrator, Archbishop John McCloskey, vested in full pontificals. The Bishop-elect put on the amict, alb, cincture and stole, crossed upon his breast as a priest, and then took the cope and the sandals. The Archbishop being seated at the altar, the Bishop-elect was led to him by the assistant-bishops. After saluting the Consecrator, they sat down, the senior assistant-bishop on the right, and the junior on the left of the Bishop-elect. After a pause they uncovered their heads, and arose. The senior assistant-bishop, Right Rev. D. W. Bacon, D. D., of Portland, Me., addressed to the Consecrator this sentence:

"Most reverend father, our holy mother, the Catholic Church, requires of you to raise this priest here present, to the burthensome office of a bishop."

To which the Consecrator responded:

"Have you the Apostolic commission?"

The answer being in the affirmative, the Papal Bull of the consecration was presented to the Consecrator's Notary, Very Rev. James Hughes, V. G., and by him read to the Archbishop, on either side of whom were seated the Deacons of Honor, Rev. Philip Grace, of Newport, R. I., and the Rev. James Lynch, of Waterbury, Conn. The Bishop-elect, kneeling before the Archbishop, then took the usual oath.

After the oath, the Archbishop and the assistant-bishops proceeded to examine the Bishop-elect according to the forms prescribed by the Church. The examination related to the faith and the vows of the Bishop-elect. The examination being closed, the assistant-bishops led the elect to the Archbishop, before whom he knelt, reverently kissing the hand of his superior. The Archbishop then, laying off his mitre, turned to the altar and commenced the Mass.

The Mass performed was Haydn's Mass No. 2. Besides the usual choir of the church of some twenty-six voices, there were present, and assisting, many eminent soloists, and also Messrs Brown and Reeves's orchestra of eighteen pieces. In the offertory, between the *Credo* and the *Sanctus*, the bass solo *Pieta Signore* was rendered by Dr. Guilmette, of Boston. Other solos in the Mass were sung by the following, viz.: Mrs. Henri, soprano; Mr. McElroy, tenor; Kate Galvan, alto; Miss Coombes, alto, and Dr. Guilmette. The *Te Deum* was by Haydn, and the prayer was from Stradella. The music for the occasion was under the efficient conduct of Professor Eugene Henri.

THE SERMON.

The sermon was preached by the Very Rev. Thomas N. Burke, of the Dominican Order, from the text: "Ye know that how when I preached the Gospel to you, heretofore, ye despised me not, nor rejected me, but received me as an angel of God, even as Jesus Christ."

These words, dearly beloved brethren, were spoken by St. Paul to the Galatians. They were strange and daring words for a man to speak. You received me, he says, not only as an angel sent unto you from God, but you received me as if I was Jesus Christ the Lord. Yet the same apostle distinctly says that if an angel from heaven were to come down and preach any other Gospel than that which he preached, that angel was not to be listened to. All this he said of himself, because he was an Apostle and a Bishop of the Church of God.

To-day, dearly beloved brethren, you are assembled before this holy altar also to receive one who is sent unto you, and to receive him not even as as angel, but as if he were the Lord Jesus Christ that rose up before you in all the fulness of His power, in all His infinite sanctiiy, and in that unity of person by which He was one with the Father and the Spirit.

One of the greatest mysteries in the Church is that which you are called upon to witness to-day—the consecration of a simple priest into the Episcopacy; the conferring upon a man the fulness of that power which the Apostles exercised over the real and mystical body of Christ, and which is made perfect in Him who is all in all. In the consecration of a bishop, as we shall see, most wonderfully, most vividly, most terribly if you will, to the eyes of the man of faith, Christ, the Son of God, descends again and enters into a man, consecrating him with the highest sanctity, enduing him with the greatest power, and binding that man to Him, through the Church and the Church's Head, with a unity the most wonderful of anything which is witnessed upon this earth.

We are all, dearly beloved, called upon to be made like to our Lord and Saviour Jesus Christ. In this lies the calling, the justification, the ultimate glory of every one among us, for the Apostle says that those whom He foreknew, He predestinated to be made like unto the image of His Son, and those whom He called He also justified, and those whom He justified, He also glorified. But as there are diversities of gift in the same spirit, so there are many various ways in which we are all, according to our calling, to become like to Jesus Christ. In humility, in purity of heart, in love of God, in hatred of sin, every Christian man is called upon to be made like to the Son of God. But there are in Christ higher and greater gifts, not necessary for all men, but only for a few—the gifts that were in the Son of God, as the Founder and Governor and the perpetual Head of the Church. Of these all men stand not in need, but only the few who inherit this ministry, and are called upon to fulfill this office in the Church of God.

And, now, when we come to contemplate Christ, our Lord in this high and glorious function as founder and ruler of the Church, what do we behold in Him? I answer, "we behold three especial gifts, viz: Union with God the most wonderful, as we shall see, power unlimited even to omnipotence, and sanctity such as was becoming the perfect Son of God." As founder and ruler of the Church, it was necessary that he should be united with God in an ineffable and hypostatical union. This union with God was necessary to Him as the founder of the Church. Why? First of all, because no one but God Himself could found such a Church as that Jesus Christ founded; and secondly, because it was necessary to stamp upon the Church herself, in unity of doctrine, in unity of obedience, in perfect unity of thought, of mind, of will and of heart, which bound her founder, in His state of humanity, personally to Almighty God. No one but God could found the Catholic Church, for the Catholic Church is the constant, unchanging assertion of the same truth, ever ancient, yet always new; derived from the Ancient of Days in Heaven, unchanged throughout all the changes of time and of thought, yet sufficient, and amply sufficient, for all the intellectual and all the spiritual wants of the age. That Church whose law never changes, because truth is the same throughout all ages, must be of God, because, side by side with her systems of philosophy, modes of thought, demonstrations or what appear to be be demonstrations of science, have all been abandoned and disavowed, acknowledged as false in their principles, acknowledged as defective in their application, in the course of ages. In the wreck of all systems of philosophy, of government and of science, the Church alone rises up like a rock in the midst of the tossing, changeful waves, serene, immovable, proclaiming with living voice the truth of God as it was and it is in Jesus Christ.

Therefore, He that founded that Church must be of God. And justly did He call the kingdom which He was about to establish—most justly and without insult to the Most High—the kingdom of God. Consequently He was united to God, because it was necessary that the stamp of that unity, by which He was One with the Father, should be set upon the Church—unity of thought: accepting the same doctrine, clinging to the same truth, speaking in the self-same language; unity of will: recognizing one central power; recognizing that power diffused so as to meet the wants of every people and every time, yet all centering in one, and that one Christ our Lord.

Therefore it was, that as Founder of the Church, and Ruler of the Church, Christ our Lord stands before us and represents the principles of truth. He is one with the Father by that ineffable union of nature which mind can not conceive, nor has it entered into the heart of man to understand, much less to describe. And when the Second Person of the Blessed Trinity, in the fullness of His mercy, became man, He still preserved in the mystery of the Incarnation, the principle of unity; for although He took to Him another nature infinitely inferior to Him, infinitely unworthy, but for His mercy that it should be so assumed and absorbed into God, yet when He did become man, He so united our human nature to the divine as to make it one person. He took the human soul, the human body, the human will, the human heart, the human affections, the human relations, everything, in order that from that union of soul and body in Him should arise the personality and originality of a man. He assumed the man into God. As such He suffered, God and man, upon the Cross. As such He arose, God and man, from the tomb. As such He carried that humanity, which He never divested himself of, to the high places of glory, to be seated at the right hand of the Father. I was about to say that such is the unity which Christ the Lord has conferred upon His Church that, had He denied her all her other gifts, her unity alone would save her, upon the human principle that that which is so united can never be destroyed.

The second attribute that Christ possessed as founder of the Church, and that passed from Him to His Church, is *power*. "All power," He says, "is given unto Me in Heaven and earth." Jesus Christ, the man-God, was omnipotent. His actions were divine and not human. The action of that which is divine must be omnipotent. Well might the people wonder when they saw the dead springing from their graves at the voice of His command. Well might they wonder when he preached to them, for He taught them as one who had power, and not as the Scribes. He said to His Apostles, "As the Father hath sent Me, even so I send you." Then He gave them power—power for the administration of the spiritual kingdom, power to break the bonds of sin, power to raise the spiritually dead from the sepulchre of death unto the glory and strength and liberty of the children of God. That power the Church possesses in the priesthood—power to call down, and invoking the Eternal from His throne of glory, substantiating Him and making Him really present upon the altar under the appearances of bread and wine; power over the mystical body of Christ which is the faithful; power to feed them with the one word of doctrine and with the imperishable bread of angels, and power to save their souls by absolving them from sin.

Finally, the crowning attribute of Christ, as the Founder, the Ruler and the Governor of His Church, is *sanctity*. He came down from Heaven so holy that in the very sight of His Holiness the Eternal Father forgot the sins and the anger of four thousand years; so holy that one tear shed from those sacred eyes, one aspiration of prayer from those benign lips, one drop of blood from those blessed hands, was more than sufficient to wipe away the sins of ten thousand worlds, because of His infinite holiness, and of His infinite acceptability before the Eternal God. That holiness, even in its perfection, not in any graduated or lesser degree, did Christ the Lord set upon His Church, that it should be a sign of her and that she should bind to her brows for evermore the very sanctity of Jesus Christ.

And now, dearly beloved, we come to the reason why St. Paul spoke truly to the Galatians, and said: "you have received me not only as an angel of God, but as Christ Jesus." It was because he came to them as a Bishop of the Church of God, in the fullness of his sacerdotal power and privilege, in the fullness of that commission which the Church gives to her ministers and completes in her Bishops; and therefore he congratulated the Galatians, that having true Catholic faith, they recognized in him, their Bishop, the attributes of Jesus Christ as the Founder and the Governor of His Holy Church. For such is a Bishop in the Church of God, embodying, of necessity, the three great attributes so far as man can partake of them—the unity, the sanctity, and the power of Jesus Christ. A man speaks a few words standing at an altar, holding a piece of bread in his hands, and all heaven is in commotion. Every angel prostrates himself in adoration, for the Almighty God rises from His throne, and in a moment, in the twinkling of an eye, annihilating space, He comes, obedient to that man's word, and places himself, by a wonderful incarnation, in the omnipotent hands of Him whose voice calls forth the praises of heaven. How can I speak of the dignity and the sanctity of that state which brings a man unto such awful contact with the Almighty—to hold God in his hands, and speak to God as a man speaks to his friend!

And yet in us priests the Church has, as it were, but the beginning of the Priesthood. The Priesthood is there in all the integrity of its power over the mystical and real body of the Lord. The Priesthood is not there in the simple priest in its full perfection. Why? Because the full perfection of anything demands the power of generation. Nothing is perfect until it is able to produce something like itself. The Priesthood in the simple priest can not generate a Priesthood. But the Church comes, the Spouse of Jesus Christ, and she confers upon a man the awful attribute of being able, by the imposition of his hands, and the breath of his consecration, to send forth from him into his fellow man the living Spirit of God, to endow a fellow man with power to consecrate bread and wine into the body and blood of Jesus Christ. What sanctity, therefore, must be upon those lips that are able not only to speak the words of the Spirit of God, but to send forth that Spirit in the awfulness of its power to penetrate this body. Here is a man that entered this church this morning a simple priest. He embraced the Archbishop and his fellow bishops, and they breathed upon him with their breath the power of Jesus Christ and His sanctity. This evening, if that Bishop imposes his hands upon a layman among you, he makes him a priest of God and produces in another that Priesthood which is perfected in himself. * * * * * * *

The Church of God to-day proclaims before you that this man is worthy of the Episcopate. He is called to this high office that he should represent the perfect sanctity of Jesus Christ, that he should hold forth the Church's power unto the brethren of the Priesthood, and that he should bear forth the sacred principles of that unity which binds the Church to her head and binds that head to Jesus Christ, and which finds in Jesus Christ its crown.

After the sermon, the Mass was resumed at the *Credo*, which was followed by the Offertory. After the Offertory had been said, the Consecrator was again seated before the altar, and the Bishop consecrated, attended by his bishops, presented himself, knelt and offered two large lighted tapers, two ornamented loaves, and two small ornamented barrels of wine, and kissed the Consecrator's hand after he had received them.

At Vespers a sermon was preached by the Rt. Rev. Bishop McQuaid, D. D., of Rochester, N. Y. —*Providence Journal.*

DIOCESE OF NEW YORK.

MISSION BY THE REDEMPTORIST FATHERS IN THE CHURCH OF ST. ALPHONSUS.—In the new church of the Redemptorist Fathers, St. Alphonsus, South Fifth Avenue, near Canal Street, there was opened, on Sunday, 28th April, a Mission, which will be so prolonged, and served by such a powerful corps of Fathers that, it is to be hoped, its fruits will be very abundant. The Fathers who are conducting the Mission are, Rev. Fathers Grimm, Henning, Schneider, Meredith, Burke, Sauer, Oates, Wayrich, Holtzer, Kreis, De Ham, Keitz and Victor. The first two weeks are being devoted to the women. An interval of one week will then ensue, after which the Mission for the men will last at least two weeks.

DIOCESE OF BALTIMORE.

BAPTISM OF MRS. EX-PRESIDENT TYLER.—An event of no less importance in the social than the religious world, took place on the first of May, in the chapel of the Visitation Convent, at Georgetown, where the widow of ex-President Tyler, with her young daughter and infant grand-child, were baptised and received into the Catholic Church. The beautiful and imposing ceremony was performed by Rev. P. F. Healy, S. J., assisted by Rev. J. Early, President of Georgetown College; and was especially interesting, inasmuch as all present were acquainted with the life and history of the distinguished neophyte, and one could not but be impressed by the solemn beauty of the scene.

DIOCESE OF NEW ORLEANS.

APPOINTMENT OF A PASTOR TO ST. PATRICK'S CHURCH.

Last Sunday, old St. Patrick's was crowded by an immense congregation, which had been drawn together by the intelligence that his Grace, Archbishop Perche, was to announce, officially, the appointment of a new pastor in place of the Very Rev. Canon Flannagan, deceased. Though no hint, even, as to whom his Grace intended to honor by the appointment to so high a dignity and so important a charge, had been given to the public, every one seemed, from the first, to have fully expected that Father Allen was to be the chosen one, and his friends from all parts of the city were present to testify their joy at his elevation. At ten o'clock, the brass band, composed of boys from the Brothers' College, which had been serenading his Grace in front of the Rectory, entered the church, and Father Allen, accompanied by several priests, and preceded by acolytes, proceeded down the center aisle from the altar to the grand entrance, where he received his Grace, who was accompanied by Father Murphy, S J., and Rev. Richard Kane, editor of the *Propagator*.

In a few well-chosen words, Father Allen welcomed his Grace in the name of the parishioners, and of himself and his coadjutor, Father Heslin. The Archbishop, in reply, thanked him and the good people of St. Patrick's parish for their kind reception, and, after briefly alluding to Father Allen's appointment to the pastorage, said that after the first Gospel he would address the people on the subject. They then proceeded to the sanctuary, where a grand High Mass was immediately commenced. Father Allen being celebrant, Father John McManus, of Columbus, Miss., deacon, and Mr. R. Edgcome, S. J., sub-deacon; Father Heslin acting as master of ceremonies.

After the Gospel, his Grace, seated in front of the High Altar, with Fathers Murphy and Kane on either side, announced the appointment of Rev. Patrick Allen as pastor of St. Patrick's. He referred, in touching terms, to his grief at the death of his old friend, Father Flannagan, and paid a high tribute to the sanctity and learning of the deceased. He expressed his regret at his absence from the city on the occasion, and said that when the news had reached him he had mingled his tears and prayers with those of the congregation. From the *Times* we take the following synopsis of his remarks:

It was his duty, as director of the diocese, to see that each and every congregation in the diocese had a pastor. In the discharge of this duty, he came to-day to appoint a pastor to take the place of the one so lately called to God. In doing so, he had selected one younger in the ministry than many others in the city, but he had not done so without due deliberation and prayer.

Foreseeing, for a long time, that he would be called upon to make the selection, he had prayed, and had had others join with him in prayer, to God for direction in the matter.

To-day he placed over them, as their pastor, one whom they had all long known, and, in doing so, he had done what he thought was best for the congregation. He always avoided, as far as possible, making changes, where such things could be avoided, knowing, from long experience, how detrimental they were to the welfare of the parish in which they were made. This was one reason he had in appointing Father Allen the parish priest of St. Patrick's, and he believed that the appointment would prove for the benefit of the congregation. Referring to the impossibiltty of pleasing everybody, his Grace said that he had made the appointment after much prayer, and the people must obey him as their pastor and love him as a duty.

His Grace then spoke of the many duties of a priest to God, and said that not in pride, but in humility, did he and his fellow-laborers in the priesthood look on the promotion of this priest, knowing that where much was given much would be required. He then spoke of the duty of the people toward their pastors; that they were to regard them as standing in the place of Christ toward them, and referred to the beautiful obedience to spiritual superiors that exists in the Catholic Church, and which has no existence outside of it. The lack of this obedience is the cause of all the social and national evils and revolutions and isms that have arisen of late. But the Catholic Church is secure in the obedience of her children, and will, in virtue of this obedience and the unity which it brings, ever be triumphant. He, therefore, exhorted the people to give the love, duty and obedience to their new pastor, and to his assistant, Rev. J. Heslin, and, in the end, they would be triumphant over all troubles—a blessing he wished them, in the name of the Father, and of the Son, and of the Holy Ghost—Amen.

His Grace then gave the Pontifical blessing, after which Mass was concluded, and the Benediction of the Most Blessed Sacrament was given.—*Morning Star.*

THE CHURCH IN ENGLAND.

DIOCESE OF WESTMINSTER.

THE CATHOLIC UNION IN LONDON.

A general meeting of the Catholic Union was held at Willis's Rooms, on the 18th of April, on which occasion were present: The Duke of Norfolk, the Earl of Denbigh, Lord Petre, the Earl of Gainsborough, Lord Ralph Kerr, Lord Robert Montagu, M. P., the Master of Herries, the Master of Lovat, Mr. George Lane Fox, Hon. Colin Lindsay, Hon. Wm. Petre, Colonel Towneley, Mr. Henry Matthews, Q. C., Sir Charles Douglas, K. C. M. G., , Mr. Charles Manning, Mr. Allies, Mr. Wallis, Hon. Wm. Maxwell, Mr. Arthur Langdale, Dr. Fincham, Mr. Garcia, Mr. Stuart Knill, Mr. J.

S. Kenyon, Mr. Alfred F. Blount, Hon. Francis Stonor, Mr. F. Vaughan, Mr. John Pollen, Mr. Edward Dean, Mr. Wyndham Hoste, Sir Charles Clifford, Mr. Owen Lewis, Mr. Wegg Prosser, Mr. Riley, Mr. New, sen., Mr. Purcell, Mr. Rawlinson, Hon. Wm. North, Mr. Galton, Mr. Monteith, Mr. Eyre, Mr. Bishop. Mr. George Clifford. Mr. Sills, Major Trevor, etc., etc. Amongst the proceedings of the day was the reply of his Grace the Archbishop and the Bishops to the deputation that waited on their lordships, two weeks ago, relative to the amended rules of the Catholic Union. This topic occupied the meeting for a considerable time, and when that was disposed of, a resolution was proposed and carried, that a daily Mass should be said for the restoration of the Holy Father to his rights as legitimate sovereign. It was also resolved to write a letter of sympathy and encouragement to the "Societa degli interesse Cattolici" at Rome, and to forward to them, as a slight mark of the kindly interest felt by the Catholic Union of Great Britain, a sum of one thousand francs. After some further discussion on matters likely to be brought forward on a future occasion, the meeting separated.

THE CHURCH IN FRANCE.

DIOCESE OF PARIS.

LETTER OF THE LATE ARCHBISHOP DARBOY TO THE POPE.

The Archbishop of Paris, Mgr. Guibert, has just issued an important Pastoral Letter to the clergy and faithful of the Diocese, in which his Grace gives publication to the Decrees of the Vatican Council. Appended to this Pastoral are two documents of much interest. They are; (1) a letter of his Grace's martyred predecessor, Mgr. Darboy, addressed to the Pope during the second siege of Paris; and (2) the Holy Father's reply. This last, it is right to add, Mgr. Darboy never received — nor, if he had received it, would he have been able to comply with the desire of the Sovereign Pontiff, expressed therein, as he was himself, at the time, a prisoner in the hands of the savage murderers of the Commune:

"ARCHEVECHE DE PARIS, March 2, 1871.

"Most Holy Father—separated from the world during the last five months, by the investiture of Paris, and now able only during the last few days to communicate by sealed letters with those outside, I hasten to avail myself of the restoration of my liberty to tell you how much grief I have felt at the situation in which the events of the last winter have placed your Holiness. Every Catholic soul must be deeply afflicted at a state of things which is at once a sacrilegious crime and an outrage against social order. We are justified in believing that Providence will not allow it to be prolonged, and that our prayers will avail to bring it to an end. I speak the sentiments of all my clergy when I offer you the homage of our most respectful condolements and our earnest wishes for the re-establishment of the Holy Father in all his rights.

Most Holy Father, I also avail myself of the present opportunity to declare that I adhere, purely and simply, to the decree of the 18th of July. Possibly this declaration may seem superfluous after the note which I had the honor to transmit to your Holiness on the sixteenth of July, in concert with several of my colleagues, but it is sufficient that my making it should—as I am informed by a letter — be agreeable to you, to cause me to have pleasure in making it, and the more so on account of the circumstances which you are encountering at present. (Here follow some details relating to the Grande Aumonerie and the Chapter of S. Denis.) I am not yet in possession of the means of knowing how the French Governmen will act in reference to the questions affecting the Temporal Power of the Holy See, and the state of religion in our country. The political and financial position of France, the agitation of men's minds, and the uncertainty as to the future, render it impossible to foresee how the difficulties will be solved which relate to the affairs of the clergy and of the Church.

My own diocese has suffered severely, in both a material and moral point of view. The sixty-six parishes which compose the Banlieue of Paris are half-ruined; houses, churches and presbyteries. My priests have done all that lay in their power to succor the poor, the sick and the wounded. The people set a high value on their services. In Paris, all the churches have been kept open and frequented, at least, by the women and children, a large portion of the men having been kept away by military duty. The Lenten sermons have been preached as usual, and to sympathizing audiences. If we can succeed, as I earnestly hope we may, in retaining the confidence and respect of the people in Paris, all the other dioceses will gain by it, and the Church at large.

Together with the clergy and faithful of this diocese, I kneel at the feet of your Holiness, and implore your Apostolic Benediction. I am your Holiness's most humble and most obedient servant,

"G. ARCHBISHOP OF PARIS."

The reply of his Holiness, which is most cordial, contains the following passage: "It affords us very great consolation to know that you have given your adhesion, pure and simple, to the dogmatic definitions of the Œcumenical Council of the Vatican. We are persuaded that you will deem it your duty to propose, without delay, to the belief of your people, that which you yourself make profession of believing."

THE MARTYRS OF ARCUEIL.

The Dominican Fathers of Arcueil, who, by the mercy of God, escaped unhurt from the hands of the Communists during the late dreadful disturbances in Paris, have published an account of the martyrdom of their companions. The calm courage of the victims and the fury of the executioners put the reader in mind of the accounts of the early martyrs.

In the spring of 1863, eighteen months after the death of Pere Lacordaire, some Dominican priests, of the third order, with Pere Captier at their head, were sent to establish a college, under the invocation of B. Albert the Great, at Arcueil, a few miles south of Paris.

It was a difficult undertaking, and for some time met with great opposition from Government. They were deprived of their religious habit, and had to suffer constant petty persecutions; but at last, after two years' patient labor, the privileges granted to the rest of their countrymen were extended to them; and they were allowed full liberty to carry on the work of educating the youth of France, according to the dictates of their conscience.

The College of Arcueil, thus founded in strife, has, since that time, continued to increase and prosper under the watchful and affectionate guardianship of Pere Captier, who made himself intimately acquainted with each student, treating them, one and all, with the affection of a father. At the same time, he took a great interest in all public questions concerning the education of youth; and most vigorously opposed the establishment of those atheistical schools which have lately been so openly set up all over France.

The College of Arcueil numbered nearly three hundred students, when the war broke out; and the first thought of both masters and pupils was how they could be of most service to their country. The pupils subscribed a large sum of money for the relief of the future victims of the war; and the religious, having nothing to give, offered their personal services. Three of them joined an ambulance, and spent the winter on the fields of battle, while the rest consecrated themselves, inside the walls of the college, to the care of the wounded of the siege of Paris, which was the more meritorious from the fact that Arcueil, being situated on the advanced posts of the French army, was constantly under fire from the German guns.

After the siege, the college was re-opened, and in the month of March, began its regular course of studies. Then the civil war broke out, and the college, placed between the Forts Mont-rouge and Bicetre, was within the lines of the Commune of Paris. Instead of abandoning their house, the Fathers resolved to continue their functions as members of the ambulance. They hoisted the white flag with the red cross, and with the help of some secular masters who had joined them again since the peace, began once more to search the fields of battle to the south of Paris, to rescue the wounded and bury the dead. Inside the College the sick and wounded soldiers of both sides were tended by the Sisters of St. Martha.

At first these acts of charity and self-devotion were respected by the Communists; and some of the more moderate among them were grateful for the devoted care of the Dominicans of Arcueil. Several times their house was searched from top to bottom, but nothing was discovered but traces of their untiring charity. Many battalions of National Guards were thus brought into relation with the college, some of whom seemed grateful, and even sympathising; but this depended entirely on the officers. The one hundred and first battalion, for instance, which was commanded by a man called Cerisier, "who had been three times condemned to death, and who believed neither in God nor man," instead of showing gratitude, appeared hardly able to forgive the acts of charity bestowed upon them.

On the 17th of May the Insurgents were annoyed by two or three untoward events which they at once attributed to the community of Arcueil. A manufactory of percussion caps exploded in the neighborhood, some positions were carried by the bayonet, and, finally, the chateau of the Marquis de Laplace, a few yards distant from the college, was set on fire. Nothing further was needed to warrant an arrest.

On Friday, the 19th of May, the College was visited by the "Citoyens," Leo Meillet and Lucie Pyat, envoys of the Commune of Paris, wearing the red scarf of the Republic, accompanied by the second Governor of Fort Bicetre, and Cerisier, who was mentioned above. While they entered by the principal entrance, two battalions of soldiers surrounded the grounds, penetrating into every enclosure, and leaving sentinels at each gate, with orders to shoot any one attempting to pass out. There were then in the College twenty wounded, brought in from the field of battle the evening before.

Having entered the house, Meillet sent for Pere Captier, and presented him with a paper, which, without stating any cause for complaint against the community, announced that they were all, from the Prior to the lowest servant, prisoners of the Commune. Half-an-hour was given them to make the necessary preparations. Pyat, hearing a bell ring, suspected some resistance, and spoke of ordering the child who was ringing it to be instantly shot; he was with some difficulty persuaded that it was merely intended to collect the members of the community. At last they were all assembled round Pere Captier, religious, secular masters, Sisters of St. Martha, the servants, and the seven or eight pupils who remained in the college. When the signal for parting was given, they all knelt down, with tears in their eyes, and asked for his blessing. "My children," he said to them, "you see what is about to happen. You will doubtless be questioned. Speak openly and truthfully, as you would speak to your parents. Remember their parting words when they entrusted you to us; and whatever may befall us, remember that you have to become men capable of living and dying as Frenchmen and Christians. Adieu. May the blessing of God the Father, the Son, and the Holy Ghost, descend upon you, and remain upon you forever.

Then began the fatal journey. The horses and conveyances of the establishment were "requisitioned" to carry away the sisters and other women, who were taken first to the *Conciergerie*, and then to the prison of St. Lazare, which had formerly been used for fallen women, now set at liberty under the new *regime*. During the whole drive, they were strictly forbidden to speak a word or make a sign to each other, under pain of instant death. The Versailles troops rescued them the following Tuesday, before the murderers had executed the threats with which they loaded them all those four days. The pupils, who were also to have been arrested, escaped notice in the bustle of starting; and retiring to a secluded part of the building, remained hidden until the danger was past.

There now remained the priests, teachers, and servants of the college, who were made to walk through the streets of Arcueil, surrounded by two battalions of soldiers. "When they passed before my door," said one poor woman, "and I saw Pere Captier and the other gentlemen who had been so good to us, walking in the middle of a band of soldiers, I thought it was Jesus Christ and His disciples going to Jerusalem to be crucified." They soon, however, had passed through this friendly quarter, and were subjected to all sorts of insulting language. It was seven o'clock when they reached Fort Bicetre, where they were, one by one, passed through a kind of mock trial, and their persons strictly searched; their very breviaries being taken from them. It was nearly midnight when Pere Captier and some others were taken to their quarters for the night; and it was two o'clock in the morning before the door was shut upon the last of their companions.* This first night they had much to suffer, for the only furniture of the room was some damp straw, which had been left by the Bavarian soldiers. The next day a little clean straw was given them, and after many entreaties, they regained their breviaries, and Pere Captier was given a piece of paper and a pencil, with which he communicated with the Governor of the Fort, and with great difficulty obtained the favor of an examination, for the twenty-five prisoners were quite ignorant of the cause of their arrest. On Sunday afternoon Pere Captier and Pere Cotrault were taken before Pyat, who, after a long conversation, declared that they were neither condemned, nor accused, nor warned, nor even prisoners, they were merely detained as witnesses; thus unconsciously speaking prophetically, for God had appointed them to witness His name by their blood.

(*To be continued.*)

* The following are the names of the prisoners:—Pere Captier, prior of the College; P. Bourard, chaplain; P. Delhorne, prefect of studies; P. Cotrault, procurator; P. Roupeiin and P. Chatagneret, professors; all professed in the Third Order of St. Dominic, except P. Bourard, who belonged to the First Order. Besides these there were one priest and six secular masters, and twelve servants.

THE CHURCH IN GERMANY.

EPISCOPAL SYNOD AT FULDA.

CATHOLIC EDUCATION.

The Catholic Bishops and Archbishops of Germany have met at Fulda, and have issued a collective charge to their clergy on the subject of their duties as inspectors of national schools under the new law of primary education. After describing the various protests which they had made against that disastrous measure—first to the Legislature, then to the Emperor-King, and lastly to the Government—the prelates go on to say that it is the duty of the parochial clergy to continue, as before, their official inspection of Government schools (so far as the authorities will allow) in their respective parishes, and to send immediate information to the Bishop of any encroachment that may be attempted upon their pastoral office. The Bishops assert that the education of the young is one of the Church's special rights and duties, and, as such, has been always claimed and exercised by her. They express their confidence that the clergy will not weary in the discharge of this important duty; and exhort them to treat with esteem and cordiality the school-teachers who are their fellow-workers; and, in word and work, to set the example of piety and the fear of God. Lastly, they call upon them to unite with their prelates in earnest prayer, that the present season of the Church's trials and afflictions may, in the mercy of God, be shortened.

THE CHURCH IN SPAIN.

DIOCESE OF VALLADOLID.

Although one of the first acts of the Duke of Aosta on ascending the Spanish throne was to send Senor Ximines to Rome to endeavor to obtain the recognition of his royalty by the Pope; yet his reign has been all along marked by successive acts of hostility and aggression against the Church. The odious law of last January, ordering the offspring of marriages not solemnized by the civil officer to be registered as "bastards," proved that Amadeus was in earnest in his inaugural speech, when he said: "I shall make it my glory to walk in the foot-steps of my illustrious father." By this week's Spanish news, we learn that the Minister of Grace and Justice, having just published a decree declaring the royal *exequatur* to be necessary for all Papal bulls, briefs, dispensations, indults and other acts of the Holy See, Cardinal Moreno, Archbishop of Valladolid, has addressed an able and energetic remonstrance to the Minister, pointing out the gross inconsistency of this interference with the action of the Church on the part of a Government which has so far ignored the Church as to deny its competency to celebrate a valid marriage. The old laws of Spain, it is true, required the royal *exequatur* for Papal acts, but, then, the *ci-devant* Governments gave a *quid pro quo*—they recognized the Church, and enforced her decisions. The Archbishop also shows that the new ordinance being, as it is, an arbitrary exercise of power, is at variance with the Constitution, which establishes the complete independence of all forms of religious belief. The Catholic Church is now placed in a disadvantageous position; while Freemasons, Jews, Mahometans and Protestants are allowed the full and free exercise of their respective tenets in Spain, no *placitum regium* being enforced upon them.

The Archbishop concludes with this declaration: "These are my last words on this subject; and I solemnly pledge myself to abide by them—be the consequences what they may—should the Government unhappily refuse to recognize the impolicy and illegality of its present proceeding." The Archbishops of Compostella and Burgos, and the Bishops of Irun, Tarragona and Badajoz, have made similar protests.

THE CHURCH IN THE WEST INDIES.

THE METROPOLITAN OF TRINIDAD ON PAPAL INFALLIBILITY.

His Grace, Mgr. Gonin, Archbishop of Port of Spain, Trinidad, has issued a Pastoral Letter to his flock, in which he, with great clearness, explains the doctrine of Papal Infallibility. His Grace concludes as follows:

"Let us, therefore, proclaim aloud, in this age so proud of itself and so void of God, let us proclaim our cordial and profound adhesion to the Dogma of the Infallibility, which has just been promulgated, even in presence of the captivity of Pius IX, in the midst of his capital. It is the privilege of God to show his strength by our weakness. The Holy Father might say to-day, as Jesus said once on the Cross: 'My God, my God, why hast thou abandoned me?' But let us be careful, in the midst of the tempest, not to let our confidence be shaken in the Divine Mercy. Every one is heard to say that we are far from having seen the end of the present crisis; our modern societies are more or less undermined by a revolutinary volcano, which may become in a state of eruption at any moment, and spread its destructive lava on the surface of the globe. It seems as if there were in the air a vague sentiment of suffering and uneasiness, which we breathe in spite of ourselves, and which presages, to the least clear-sighted, new convulsions and new catastrophes. Let us then leave the Revolution to amuse itself and to enjoy its triumph: let us leave it, because it is allowed for the moment to trample under foot the capital of the Christian world; let us leave it pompously to announce the obsequies of the Papacy. The Papacy will have its return. We know that He who said to the awful ocean: 'Thou shalt go so far and no farther,' will know how to stop, when it shall please him, the flood of human passions let loose, and bring His Church out of the storms which seem hidden in the darkness of the future. In the evil days which we have reached, let us know how to strengthen our faith in that God of love, who disposes, at His will, of hearts and events, and who is at once the Master of the present life and the Master of the life to come. 'These things I have spoken to you that in Me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.'"

THE CHURCH IN JAPAN.

CESSATION OF PERSECUTION.

We have the good news from Japan that the persecution of the native Christians, at least of those arrested in December last, has ceased. Mgr. Petitjean writes, on the 19th of February, to the Missions Etrangeres, at Paris, that these confessors were set at liberty on the 1st and 2d of the month, and had all returned to their homes, with the exception of one, who had died in prison, of the small-pox. The Bishop attributes this happy event, after God, the effect of the persecution on public opinion, to the criticisms of the English press; to the representations made by all the European legations, with the exception of Italy, and especially to the fear that the noise made about the affair might interfere with the success of the embassy to America and Europe. The Christians transported in January, 1870, still remain in exile, and Mgr. Petitjean "ventures to hope" that they too may be soon restored to their friends. "We shall then," he says, "enjoy, if not religious liberty, at least religious toleration."

An esteemed Rev. correspondent of THE GUARDIAN has favored us with the subjoined extract from a letter from Mgr. Petitjean, Bishop, *in partibus*, and Vicar Apostolic of Japan, to a friend, under date, Yokohama, February 18th, to a friend at Paris:

We begin to emerge from a hidden life. We have, at present, in our great Capital, Yeddo, a college for the study of European languages, and we number already two hundred pupils. Two missionary priests have the supreme direction of the institution, and have volunteered to teach the French language. We have, also, some lay teachers for the English and the German. We are on the eve of founding, at Yeddo, as well as at Yokohama, some establishments to be kept by sisters, with the object of taking care of the sick, and of educating little children, especially girls. If God bless all these works, we will have, before long, a vast field of effort.

THE CHURCH IN SYRIA.

CONVERSION OF SCHISMATIC ARMENIANS.

A letter from Syria to the *Missions Catholiques*, brings intelligence of a considerable movement toward the Church among schismatical and heretical Armenians of Cilicia Proper. Last year, one hundred and fifty families at Marasch, with their parish priest at their head, returned to the unity of the Church, and now four hundred families at Sis, the residence of the schismatical patriarch, have taken advantage of the absence of the latter at Constantinople to send for a Catholic priest from Adana. This priest, Don Garabed Aslanian by name, who was formerly a student at Ghazir, has ascertained, it is reported, that the wish of these families is sincere, and he is preparing them for reception into the Church; but, as the movement is spreading through a wide district, he makes an urgent appeal for more priests.

THE CHURCH IN BRITISH DEPENDENCIES.

THE CANADIAN EPISCOPATE.

We learn from the *True Witness*, that the city of Montreal is about to witness an occasion of unusual *eclat*, in the assembly of all the Bishops of the Ecclesiastical Province of Quebec, which will be held on Thursday, the 9th inst., the Feast of the Ascension, under the Presidency of his Grace the Most Rev. Archbishop of Quebec. The object of the assembly will be to discuss and arrange certain important matters held over from the assembly at Quebec, in the autumn of last year. His Grace, the Archbishop, during his sojourn in Montreal, proposes to assume the Pallium that has been sent to him from Rome.

THE flower of youth never appears more beautiful than when it bends toward the son of righteousness.

The Catholic Guardian.

FRANCIS DILLON EAGAN, Editor.

"WHOSOEVER WILL BE SAVED, BEFORE ALL THINGS IT IS NECESSARY THAT HE HOLD THE CATHOLIC FAITH, WHICH FAITH, EXCEPT EVERY ONE DOTH HOLD ENTIRE AND INVIOLATE, WITHOUT DOUBT HE SHALL PERISH EVERLASTINGLY. THIS IS THE CATHOLIC FAITH WHICH EXCEPT EVERY ONE BELIEVES FAITHFULLY AND STEADFASTLY, HE CANNOT BE SAVED."—Creed of St. Athanasius.

CALENDAR FOR THE WEEK.

Day of Month	Day of Week.	MAY.	Color.	Office.
26	Su	1st Sunday after Pentecost. TRINITY SUNDAY. Com. of Sund. and St. Eleutherius in L. and M. In 2 Vesp. com. of Sund. and foll. and St. John, P. M.	W.	d2cl
27	Mo	St. Mary Magdalen of Pazzis, V. 9 less. com. of St. John, P. M., in L. and M. Vesp of foll. com. of prec.	W.	s. d.
28	Tu	St. Venantius, M. (18th.) Vesp. from ch. of foll. com. of prec.	R.	d.
29	We	St. Peter Celestine, P. C. (19th).	W.	d.
30	Th	CORPUS CHRISTI. In 2 Vesp. com. of foll.	W.	d1cl
31	Fr	St. Angela Mericia, V. Com of Oct. and St. Petronilla, V., in L. and M. In 2 Vesp. com. of Oct.	W.	d.
		JUNE.		
1	Sa	Of the Oct. Vesp. from ch. of Sund. com. of Oct. and SS. Marcellus and Comp., M.	W.	s. d.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—*Letter of Pope Pius IX, in* 1851.

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring and publishing books and journals for the defense and propagation of Catholic doctrine."—*Encyclical of Pope Pius IX, in* 1853.

"Leave nothing untried by which our holy religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."—*Letter from Pope Pius IX, to the Prelates of the United States, in* 1855.

A CARD FROM THE ARCHBISHOP.

TO THE REVEREND CLERGY AND LAITY OF THE ARCHDIOCESE OF SAN FRANCISCO:

Many of you have already learned, no doubt with pleasure, that FRANCIS DILLON EAGAN, for many years a minister of the Protestant Episcopal Church, has lately renounced Protestantism and embraced the Catholic faith. In a public lecture here, he, in eloquent terms, gave his reasons for such a step. DR. EAGAN has resolved to devote all his energies and abilities to the cause of our holy Religion, and to the spread of Catholic doctrine; and to this end he has started a paper, THE CATHOLIC GUARDIAN, to be devoted exclusively to Catholic interests. As its Editor, he proposes to visit the several parishes of the Archdiocese, and expects the co-operation and assistance of the Catholic clergy and laity.

I am sure you will give him a hearty welcome, and render him every assistance in your power to get a large number of subscribers, which alone can make the new paper a success.

✠ JOSEPH SADOC ALEMANY,
ARCHBISHOP OF SAN FRANCISCO.

SATURDAY, MAY 25, 1872.

CATHOLIC MISSIONS.

It was only last week that we chronicled the departure, for Salt Lake City, of the zealous and eloquent Father Buchard, of the Society of Jesus. In the Mormon capital, so long, unhappily, the scene of impious errors, the Rev. Jesuit Father will find a field worthy of his efforts. Even amid the miserable *turba Remi* whereof Mormondon is composed—social outcasts, for the most part, from England, Wales, Scotland, Denmark, Sweden and Norway—the execrable imposture of Joe Smith is, to borrow the thought of Henry Grattan, bursting of its own plethory. Among the dupes of the false Prophet of Nauvoo in Deseret the failure of the Methodists and other sects has been as signal as that of Evangelical attempts at proselytism in British India and elsewhere. Father Buchard has a grand opportunity, which he will, doubtless, utilize in a spirit worthy of his holy and illustrious Order. The world is, indeed, full of the labors of the Society of Jesus. What the sons of St. Ignatius, headed by the Apostle of the Indies, St. Francis Xavier, have accomplished, we need not recapitulate. It is not, we believe, generally known on this continent that the most successful missionary of to-day, in the Asiastic Empire of Great Britain, Archbishop Steins, Vicar Apostolic of Bengal, is a member of the Society of Jesus. It fell to the lot of the distinguished prelate in question—then a missionary priest in the Deccan—to overcome the Indo-Lusitanian Schism, which, during many years, had its head-quarters in the Portuguese Viceroyalty of Goa, and which was backed by the allied governments of London and Lisbon. The strife whereof we speak was long and arduous, and formidable was the power of the Eurasian Schismatics, from the Ganges to the shores of Coromandel and Malabar. It was reserved for the Society of Jesus, after the retirement of the Capuchn, Augustinian and Discalced Carmelite Missions from the Western and Southern Presidencies of India, to restore peace to the Church. And not the least among the glories of the Pontificate of Pius IX is the victory of the Church in Anglo-Asia—of which the present writer was a spectator—won, under God, by the Society of Jesus, in co-operation with Bishop Fennelly, of pious and immortal memory, who has been succeeded as Vicar Apostolic of Madras by his distinguished brother, happily still living.

Of the labors of the Society of Jesus in America, Catholics are justly proud. Who has not heard of Father Smarius who, among pulpit orators in this country, was what his brother-Jesuit, Father Gallwey, is among living preachers in England? As we write, intelligence reaches us from Philadelphia that the late Mission at San Carlo Borromeo's Church, in that city, by the Rev. Father Damen and other Jesuit Fathers, was attended by about five thousand communions, and many converts to the Catholic Church. Again, we learn, by the same advices, on the authority of the New York *Freeman's Journal*:

On Sunday, April 21st, Fathers Damen, Converse, Koopmans and Driessen, all of the Society of Jesus, opened a Mission at St. James' Church, Newark, N. J. It continued ten days, closing May 1st. There were, during this Mission, some four thousand five hundred communions, and ninety adults were prepared for first communion—including several heads of families. There were twenty-five converts received into the Catholic Church, and several others are under instruction, with the same intention.

In the same paper, we read that Father Damen, with several Fathers of the Society of Jesus, has commenced a Mission at the Church of the Immaculate Conception, Yonkers—so indefatigable is the zeal of the venerable Jesuit Father to whom, under God, the Catholics of Chicago are indebted for their noblest church and most splendid college.

What the sons of St. Dominic, St. Francis, St. Benedict, St. Alphonsus and the Priests of the Congregation of the Most Precious Blood have done and are doing every day, by untiring Apostolic labors, the souls reclaimed in our crowded cities best attest. And in California, whose golden sands are still wet with their tears, if not reddened with their blood, the very dust seems consecrated by their holiness. Even in Protestant eyes, the ecclesiastical pioneers of this State are not without merit, as is apparent from the annexed, which we take from the special correspondence recently addressed to the New York *Tribune* by Mr. Nordhoff, late Managing Editor of the New York *Evening Post*:

At Temecula, twelve miles from the Laguna, we came upon an Indian settlement. You know already that these California Indians were, in the old times, gathered by pious priests into missions, where they were taught various useful industries and the habit of labor. The old Missions of California, now mere shells and ruins, show yet abundant evidence, in aqueducts, buildings, mills, reservoirs, and orange and olive orchards, of the skill and perseverance which the Dominican friars brought to their task of civilizing the savages. "Those old fellows knew better how to manage the Indians than we do," said a rough man, who walked with me through one of the old Missions. They did a good work, for they found the Indians savages, and left them, at least, thoroughly tamed. * * * * *

These Temecula Indians are, I am told, descendants of those who formerly lived around the Missions of San Luis Rey and San Diego. A thoughtful man cannot visit these and other old missions in this part of the State without feeling a deep respect for the good men who erected these now-ruined churches, gathered around them communities of savages, and patiently taught them, not only to worship in a Christian church, but also the habit of labor, the arts of agriculture, and some useful trades. They used the labor of the Indians to bring water in solidly-built aqueducts, often for a distance of miles, and to store it in tanks built of stone and cement, which still stand, empty, and some with trees growing out of their depths. They introduced in this State the olive, the orange, the date-palm, the almond, as well as the cereals, and the olive orchards at the San Diego Mission, the earliest planted in the State, still bear heavy crops, and are a source of much profit. Moreover, when you have seen two or three of these old missions, it will dawn upon you that the good old *padres* had an excellent eye for country. What they sought, apparently, was a fine view, shelter from rude winds, good soil, and the vicinity of water; and so well did they secure their object that a mission site is, without exception, so far as I know, the very best spot for residence and for agricultural pursuits, in this district. At Santa Barbara, for instance, the white mission buildings can be seen for a dozen miles in almost every direction; they are completely sheltered from rough winds; the adjoining mission lands are notoriously among the most fertile in the country. About San Diego, the country, which gets but little rain, has an arid look, until you drive into the Mission Valley; but even in this dry year the view from the old Mission Church, now a sad ruin, is lovely. You have a broad expanse of green before you, with the beautiful grayish green of the old olive orchard for a foreground, and stately palms rearing their heads above the olive trees. The history of the missions of California has never, I believe, been written. I am told that materials for it exist in the hands of old residents in different parts of the State, and it would be a pious work for some competent hand to gather this material into a volume. But it is probably too late to learn much concerning the character and objects of the old Dominican friars, to whose patience and perseverance in a noble work Southern California is, to-day, indebted for a valuable laboring force.

We would suggest to the Rev. Father Gleeson the propriety of forwarding his admirable work on Catholic Missions in California to Mr. Nordhoff, one of the ablest journalists in this country, and to whom the present writer was introduced, some years ago, in New York, by that Chaucer of American song and Nestor of journalism, William Cullen Bryant, the proprietor and Editor-in-chief of the New York *Evening Post*, to which journal—the first in the United States—the said present writer had the honor, at one time, of being a contributor in the Editorial department.

PRESIDENTIAL NOMINATIONS.

THE CINCINNATI CONVENTION.

A brief review of the Presidential situation, in a journal like THE GUARDIAN, that stands aloof from the dust of faction, may not be without interest, at the present crisis in National politics. Although this journal is in no wise a political organ, it may, under the circumstances of the hour, be excused for a passing glance at what, in all probability, is destined to prove a memorable passage of contemporary history.

So far as we can glean, the movement that evoked the late convention at Cincinnati aimed, in the first instance, at the purification of political parties, and to give honest men the control of the Government. Protection or Free Trade formed no plank of the Cincinnati platform. It was deemed expedient by the promoters of the Reform movement in National politics to remit the dangerous question to the people, as one on which they were not agreed—"asking them," according to Mr. Greeley, "to pronounce judgment thereon in the choice of Members of Congress, by whom, and not by the Executive, it must be discussed and decided." The other chief planks of the platform were the One Presidential Term, "as an inflexible rule, not as a temporary expedient," a condemnation of Nepotism, Civil Service Reform, and Amnesty for political offences. Among the favorites for the Presidential nomination were Mr. Charles Francis Adams, of unhappy notoriety as minister to England, Justice Davis, of the Supreme Court, and Senator Trumbull, of Illinois. That the nomination of Mr. Greeley for the highest office in the gift of the people has failed to give general satisfaction, is apparent in the comments of the Republican Press, on the doings and non-doings of the Convention. Of the unlooked-for nomination at Cincinnati, a New York journal, which, perhaps, more than any other, leads thoughtful Republicans, says:

Of the newspapers which were strongest for the true Liberal Reform movement, some are indicating their intention to support the Greeley and Brown ticket, and a good many of them are on the fence. All such journals have reprobated the abandoned trickery which secured the Convention for these two candidates.

In another paper, of large circulation, intensely anti-Catholic, we read:

The Cincinnati nomination struck the country at once with amusement and astonishment. It was probably the only nomination for President ever made which was received with a good-humored laugh. We have not sympathized with the movement, and our opinion will be little valued by those who have; but certainly the Convention, after the high key in which the speech of Mr. Schurz was pitched, could have done nothing which would have seemed so much a jest as what it did. It was called by the most earnest free-traders in the country, and ended in the nomination of an arch protectionist. It was composed of some sincere reformers, and a crowd of the most notorious politicians, and it resulted in the confusion of the former and the triumph of the latter. We believe that there are a great many persons who were wistfully watching the Convention, hoping to be able to support its action, who will now, with Mr. Adams, wish "to draw out of that crowd."

On the other hand, the New York *Herald*, the old opponent of Mr. Greeley, observes:

The nomination of Cincinnati will excite surprise and interest. The enthusiasm with which it was greeted by the assembled thousands who formed the Convention is a gratifying tribute to Greeley's services and character. The fact that a body of men, coming from every section of the country, and animated by purposes so unique and contradictory, should resolve to enter upon a canvass for the Presidency, with Horace Greley as the candidate is the most striking event, in some respects, ever known in our political history. It shows pre-eminently the effect of personal character and devotion to duty upon the general mind of the country; for whatever criticisms may be made upon the public career of Greeley, no one denies his honesty of purpose, his zeal in the public service, his devotion to the people's welfare, his almost sentimental devotion to every scheme that promised well to mankind. Greeley's enemies have regarded him as a fanatic and a dreamer. His friends have worshipped him with a devotion almost Oriental, as an apostle of progress and humanity. No man is as well known in the country as Horace Greeley, unless, perhaps, it is Gen. Grant.

In a similar spirit, the New York *Sun*, the Springfield *Republican*, the Baltimore *Bulletin*, the Chicago *Tribune*, the Cincinnati *Commercial*, and other exponents of Republican opinion, ratify the decree of the Reform Convention. Irish and German-American papers, with few exceptions, have heartily indorsed the Cincinnati nomination. Among naturalized citizens, Mr. Greeley's Irish descent and lifelong opposition to sectarian intolerance and Know-nothingism have naturally told in his favor; while, as the friend and follower of the greatest of American statesmen, Henry Clay, at whose instance a Catholic priest was appointed Chaplain of Congress, and as the fond father of a convert to our holy religion, whose sympathy with distress is well known, the founder of the ablest and most liberal daily journal in this country is entitled to the respect of the Catholic community throughout the Union.

THE various Italian societies are already proposing schemes and making preparations for the celebration of the 16th of June, on which day, the Holy Father was elected Pope. This event will, each year, be marked by special prayers and rejoicings by the Catholic world.

AN INSTITUTION OF SAN RAFAEL.

Of all the institutions in the country, we may safely say, without exaggeration, that those established for the protection of the desolate orphan are deserving of special attention and special patronage, because, of all others, the orphan child is most to be pitied, bereft, as he is, of the fostering care of a fond parent, whose natural instincts incline him to love and cherish the child of his heart, the offspring of his love. Hence it is that the public, in every civilized community, takes the part of the orphan, and provides for his welfare till boyhood ripens into manhood, and till the bereaved one is capacitated so as to be in a position to take care of himself. Now, in the San Rafael Catholic Orphan Asylum, there is every facility afforded the child to advance in learning and in piety. There are two clergymen attached to the institution, besides three or four lay instructors. What is the consequence? Why simply that some two or three hundred boys are rescued and *preserved* from leading lives of infamy and shame, and becoming outcasts in the society that might be burthened by their presence if led away by the vicious influence of evil associates. Such, however, is not the case in all instances. Every one knows the profligacy of the San Francisco "Hoodlum," and the more we reflect on the matter, the more we see the good derived from such an admirably conducted institution as that of the Catholic Orphan Asylum, at San Rafael. Indeed, the Rev. Father Birmingham informed our special reporter that it is astonishing to witness the change wrought in the wayward child after he spends even a few weeks in the establishment. And this change is not brought about by harsh means. On the contrary, it is superinduced by means of moral suasion. The boys are taught to love their instructors, and, loving and respecting them, they learn to obey them punctually and promptly, for the sake of pleasing them, and for the sake of paying allegiance to the law of God as given to Moses on the tablets of stone amidst the thunders of Sinai. Of all the Commandments, the fourth is, of course, *the* Commandment for children, and this special Commandment the orphans are particularly observant of, thanks to the care given to them by their good and attentive instructors. The Rev. Father Birmingham is deserving of the highest eulogy for the manner in which he has conducted the institution during the past six years. When he came there, he found everything, in common parlance, "topsy-turvy." Now, it is a credit to the Catholics of this vicinity. And indeed, to do the Protestant ladies and gentlemen justice, our reporter has been informed that they act most liberally and kindly toward the Catholic clergymen of San Rafael. Father Birmingham, like the great Apostle of the Gentiles, makes himself "all to all men," without, however, sacrificing one single iota of solid principle, and, for this very reason, he is loved and revered, all the more, by Protestants as well as Catholics. His kindness of manner has won very many friends for him, and to this, in a great measure, may be attributed the success of the institution he has charge of. While possessing the *suaviter in modo*, he neglects not the *fortiter in re*; he is a diligent observer of the Golden Rule. The asylum is located about five miles from San Rafael. There is a very neat church in connection therewith, which is beautifully fitted up in the interior. The high altar is arranged with exquisite taste, and the statue, in the rear of it, is worthy of the sculptor who wrought it. It is the Rev. Father Birmingham's intention to enlarge this church in the course of a very short space of time. At present it has one main aisle, without any wings. In the course of a few months he will have two wings added, so as to make it cruciform in shape. Father Birmingham has expended about forty thousand dollars in making improvements on the Asylum since he took charge of it. He is assisted by the Rev. Father Quinn. In the orphans' quarters there are five dormitories, well ventilated, and particularly remarkable for their spotless cleanliness. Then there is a large refectory, on the walls of which are hung handsome steel engravings and paintings of blessed persons and saints canonized by the Church. The kitchen and pantry are models of neatness, and here it may be remarked that the food sent up from "the culinary department," is of the best quality, capable of satisfying the taste even of the fastidious, unless, indeed, there be question of an "exquisite," or an epicurean. Three of the Dominican Sisters are in charge of some of the younger children here, those good ladies being particularly careful of the sick. They have a very handsome oratory, neatly decorated with bouquets of the choicest summer flowers, amongst which the lily—the emblem of purity—seemed to predominate. In this oratory, there is a pretty altar erected, with a statue of the Blessed Virgin, by one of the most eminent California sculptors. Hung around, are paintings of St. Catherine of Sienna, St. Peter of Verona, a representation of the Sacred Heart, and an excellent likeness of Brother Philip, one of the

greatest amongst those good men known as Christian Brothers, whose astonishing energy has been the wonder of even our non-Catholic friends, who can not fail to recognize true worth where it exists, and the real worth of this holy Brotherhood can not be fully estimated, so great have been their efforts in the cause of education and in the steady advancement of that true civilization, which leads the youth of the country into positions of honor in in this world, and to the everlasting joys of Heaven in the next. This is true and solid advancement, and not that bogus so-called "Progress," which means little else than progressing in mischief; for where literature *alone* is taught, without a thought of God, there, surely, the demon of mischief will live, move, and have its being, because, where there is no moral strain on the soul, a great danger exists that is very apt to culminate in ultimate ruin beyond the grave. Hence, the Christian Brothers, of which Fra. Philip was one of the best, deserve great credit for inculcating the principles of a religious as well as a secular education. The orphans are taught music in a school attached to the Asylum, their band consisting of some fifteen pieces. They undergo a regular preparatory academic course, viz: English grammar, geography, reading, writing, arithmetic, algebra, geometry, history; in fact, English, in all its branches, is taught here. The school-room is, in size, 30 x 90 feet. There are two class-rooms in connection with it. The one on the east end is 20 x 30 feet, and the one on the west end is 30 x 30 feet. The school numbers nearly three hundred pupils, and is under the control of Mr. Mullany, a gentleman of rare tact and ability in the management of boys. He is assisted by a few other lay teachers, whose experience fully qualifies them for the arduous task of training up the youngsters committed to their care. The children are afforded ample time to amuse themselves, together with ample means for the same purpose. They have gymnasiums, ambulatories, and comfortable sheds to take refuge in during the rainy season. Adjacent to the institution is a neatly laid-out garden, both useful and ornamental, for rose-trees, fruit trees, and vegetables of all kinds are planted there. San Rafael Orphan Asylum has improved wonderfully under Father Birmingham, and well deserves the patronage of all, regardless of creed.

FIRST COMMUNION AND CONFIRMATION IN ST. MARY'S CATHEDRAL.—On last Sunday, the Festival of Pentecost, the children of the Cathedral Parish received their First Communion at 7 1-2 o'clock Mass, and were confirmed by the Most Rev. Archbishop after Pontifical High Mass. The number confirmed was two hundred and fifty-six. Of these, about one hundred were prepared by the excellent Nuns of the Sacred Heart Presentation Convent, corner of Taylor and Ellis streets.

THE Rev. Father Kaiser delivered a very interesting and instructive lecture on prophecy, last Sunday evening, in St. Boniface Church, to a large and appreciative audience. We had expected to give our readers, this week, a full synopsis of the subject discussed by the Rev. Father, but at his request, we withhold our report for the present, as he intends repeating it at an early day in St. Joseph's Church, by invitation of the Rev. Father Gallagher. We advise all who did not hear the lecture on last Sunday evening, to avail themselves of the next opportunity.

Reviews.

THE FOUR GREAT EVILS OF THE DAY. By Henry Edward, Archbishop of Westminster. Boston: Patrick Donahoe.

[SECOND NOTICE.]

We resume our extracts from Archbishop Manning's lecture on the "Revolt of the Intellect against God."

They are, indeed, few in number; but, nevertheless, they are active and full of zeal to propagate their opinions. In France, there exists a school of Atheism which has a few disciples; also, in England: I mean the Positivist school of philosophy. The founder of it, Comte, taught, that the human intellect has three periods: the first is the period of childhood, the second is the period of youth and the third, the period of manhood. Now, it says, the period of childhood is the theological period, in which the human reason believes in gods, or in God. The second period of the human reason is that which the founder of this school of philosophy calls the metaphysical period; and here is a refinement well worthy of note. He says, when men are men, they give up the superstition of believing in God; nevertheless, they fall into the superstition of believing in cause and effect, in law and principle—that is, in the metaphysical conceptions which are intrinsic through the inevitable action of the human reason. He treats these as superstitions. As the belief in God was a theological superstition, so the belief in cause and effect, and consequence, and principle, and law—all this is a metaphysical superstition. Well, the third state of the human reason, which is the perfect state of manhood, in what does it consist? In believing that which we can see, feel, touch, handle, test, weigh, measure, or analyze by chemistry. We may test the facts, but we must not connect them together. We must not say that one thing follows after another by a law, or is caused by it. An explosion of fire-damp is not caused by the candle being carried into the pit; it follows after the carrying of it into the pit, but it is a metaphysical superstition to believe that it is caused by it. This is what is called the scientific state of the human mind. And this scientific state of the human mind is, when, having pushed over the horizon, and out of sight, the idea of God, the idea of cause and effect, of law and principle, and all mental philosophy, we are reduced to this—that we may count and number, and distinguish the things we see, as phenomena and facts, but we must not connect them together; we must not form conceptions, as to why they follow one another. And this is Science, the perfection of human reason! The immediate result of this, of necessity, is Atheism. I would ask, is this the elevation of the human reason? Does this philosophy dignify, or perfect, or exalt, or unfold it, or confer upon it knowledge greater than it had before? If there can be anything which dwarfs, and stunts, and diminishes, and distorts the human reason, it is this. Atheism, then, is a lower abasement of the intellect, than was ever reached by the heathen world. More than this, it is a degradation and distortion of the human intelligence; and in proportion as the human intelligence departs from the knowledge of God, in that same degree it departs from its own perfection. Nevertheless, this school does exist among us; and this is the first form, or rather the worst form, of the revolt of the intellect from God altogether, from His existence, and from all that He has made known to us, by the light of revelation, and even from that which He has made known to us by the light of nature, which is the light of reason.

2. Secondly, there is another and a modified form of this revolt. There are men (and I am sorry to say, they are more numerous than the last) who, though they do not reject the existence of God, do, nevertheless, reject the knowledge of God; that is, they profess to believe in a God, because they see, with all mankind, (except a few who are isolated and abnormal) that the light of reason, the light of nature itself, obliges a man to believe in a first cause, and that this first cause must be a personal cause, an intelligence, and a will. To doubt of this is, as I said before, to be an anomaly in the rational order of man. But, while these men believe in a God of nature, nevertheless they reject the revelation which He has given them of Himself. And how did they come to this state? Not all at once. They came by progressive stages; and I protest that in what I am about to say, I say it in a sorrow which I can not put in words, still more, without the least tinge of controversy; because the longer I live and the more I see of the state of our own country, the less am I disposed to utter one word which can make wider the unhappy disvisions which exist among those who still believe in Christianity as a Divine revelation. Nevertheless, I must tell the truth. The first cause of Rationalism (that is, the rejection of Christianity in the present day) was the rejection of the Divine authority of the Church of Jesus Christ three hundred years ago; and that, by a law of production so legitimate, by an intellectual law so certain that, I think, any one who would give himself sufficient time and apply sufficient industry to follow the history of unbelief in the last three hundred years, would see it to demonstration. When, three hundred years back, certain nations in the north and west of Europe had rejected the authority of the Church as a Divine teacher, they immediatly began to examine the human evidence upon which the doctrines of Christianity reposed. Christianity can only rest either upon a Divine authority—that is, a Divine basis of certainty—or upon a human and historical basis. Having rejected the Divine authority, they had nothing left to them but the human and historical basis; and that human and historical basis was the history of Christianity, as found in the inspired books of the Holy Scripture and in the works of uninspired writers. They began to apply human reason to criticise, to test, to measure the credibility, both extrinsic and intrinsic, of every article of the Faith. I say, first, the extrinsic credibility; that is, whether it could be historically proved that this or that doctrine was believed in the beginning and has been believed ever since; secondly, the intrinsic credibility; that is to say, whether this or that doctrine was, in itself, reconcilable with the human reason. And applying this critical test, they rejected doctrine after doctrine. We all know how many fragmentary Christianities sprung from what was called the Reformation, differing from each other; the German form of the Reformation, differing from the English, the English differing from the Scotch, and the Swiss from both. These fragmentary Christianities were so many exhibitions of the criticism of the human reason working out, for itself, what seemed to be credible or probable as to the original revelation of God.

It was not difficult to foresee that one man would go farther than another, that one would reject more than another; and that one man would begin early in life believing a great deal more than he believed at the end of it, and therefore that all things would be in a perpetual flux of mutation and uncertainty; so that for three hundred years the amount of Christianity that has been believed on this human and critical basis has been perpetually diminishing, and the residuum which is left upon that foundation now is incalcuably less than that with which men started three hundred years ago. I hardly like to go into positive proofs of this, for fear of wounding where I desire to leave no wound; but it is only this last week, when, in one of the highest places of this realm, evidence was quoted from a most unsuspicious and impartial correspondent, writing from Germany, who declared the state of religious belief in that country to be such that neither Rome nor Luther would recognize it as Christianity. And yet, that was a country in which, only three hundred years ago, before the intellectual revolt against the Divine authority of Faith arose, Christianity was once perfect. * * * *

But it is not undeniable that at this moment Christianity in England is being undermined? Is it not certain that Rationalism in every form, whether speculative and cultivated, or gross and vulgar, is, in every generation that passes, expanding and establishing itself more widely among the people of England? Moreover, I am old enough to know that, forty years ago, men believed more than they believe now, that doctrines were then held as indisputable which are now openly disputed.

The rejection of the Divine authority necessarily throws men upon the only alternative—human criticism applied to Scripture, to antiquity, to Fathers, to history, to Councils, and to the acts of the Holy See. There is nothing on the face of the earth which the human reason does not claim to subject to itself, to sit in judgment upon, to test as if it were the creation of man, to decide its credibility as if man were the measure of truth, to pronounce upon whether it be Divine or not. The result of this anarchy of criticism is, that multitudes of men have rejected Christianity altogether; men, whom but a few years ago I knew firmly to believe in Christianity, are now, to my certain knowledge, Rationalists. They now believe nothing of Christianity, because, having applied the false principle of human criticism to the matter of Divine revelation, they have logically and consistently carried out the application of a false premise, to the destruction of Christianity altogether. The premise is false, its result is logical.

Let us now apply to this subject the teaching of the Syllabus. Two of the errors condemned in it are,

1st. "That the human reason, without any regard to the revelation of God, is the sole and sufficient judge of truth and of falsehood, of right and of wrong, and is a law of itself and in itself, sufficient for the welfare of individuals and of states."

2d. "That the human reason is the source of all the truths of religion." (Syllabus, Prop. iii, iv.)

In the beginning of the last century, there was a book written, called *Christianity as old as the Creation*. I need not tell you that that book contained no Christianity. It denied all supernatural revelation, and professed to show that all truth was in the natural reason of man. If we should desire to see the fruit of these principles, we may go back to the end of the last century. See what Paris was in the year 1793; see what Paris is again in the year 1871. Tell me whether the human reason, without Christianity, is a law of itself, and the sole judge of truth and falsehood, and of right and wrong, and sufficient for the welfare of individuals and of states. It was only yesterday I read, in a public despatch from Paris, that the Commune had decreed that all religious teaching should cease in the schools. We know that the churches, which a short time ago were employed for sacred uses, are now political clubs, in which, in the course of the last ten days, death was unanimously voted to the chief pastor of that Christian city. These are the fruits of the rejection of Christianity. Such, then, is the second step in the revolt of the intellect—the revolt which begins with the rejection of the Divine authority of the Church of God, and then goes on to reject evidences; next, to reject doctrines, and lastly, to reject Christianity.

3. The third kind of intellectual revolt, and it is the last of which I will speak, in respect to those who are without, is a form of false philosophy, which in the Syllabus is described as "moderate" Rationalism, as compared with that of which we have been hitherto speaking, which is there called "absolute" Rationalism. Now the moderate Rationalism consists in this: in the retaining a belief of Christianity, or the professing to believe it; but the believing of it only so much as, upon private criticism and its own judgment, the individual mind is disposed to retain. But is it not obvious at once that the human reason can only stand related to the revelation of God either as a critic, or as a disciple in the presence of a Divine Teacher? The moment the human reason begins to criticise, to test, to examine, to retain, or to reject, it has ceased to be a disciple: it has become the critic; it has ceased to be the learner; it has become the judge; and yet find me, if you can, any middle point where the reason of man can stand between the two extremes of submitting to the Divine authority of faith as a disciple, and of criticising the whole revelation of God as a judge. There is nothing between the two. Now this kind of intellectual revolt (I must call it by a hard name, but it is an old one, and used by the Apostles) is heresy. What is the meaning of heresy? It means the choosing for ourselves, as contra-distinguished from the receiving with docility, from the lips of a teacher—the choosing for ourselves what we will believe, and how much we will believe.

(To be continued.)

In the next number of THE GUARDIAN, we purpose to present a review, necessarily condensed, of Archbishop Manning's lectures on the Revolt of the Will against, and the Revolt of Society from, GOD, and on the Spirit of Antichrist. The work is, indeed, a noble monument of zeal and learning, worthy of the illustrious convert to our holy religion who so worthily fills the high place of Primate of the Church in England, and who, in all his efforts, has approved himself worthy of the gratitude of all Christian men. The reprint before us speaks volumes for the enterprise and spirit of the foremost Catholic publisher in the United States, from whose well known and respected agent in this city, Mr. Michael Flood, of Market Street—the pioneer of the Catholic Book trade in the Golden State it may be obtained at a very moderate charge.

Correspondence.

MAY FESTIVAL AT THE CONVENT OF NOTRE DAME, SAN JOSE.

EDITOR GUARDIAN:

I trust you will permit me to confide to your columns the very imperfect description of a most beautiful and edifying ceremony, which it was my happy privilege to witness, on the eve of Our Lady's month, at the Convent of Notre Dame, San Jose.

In delighted compliance with a kind invitation extended by the good Sisters, I turned my pilgrim steps toward that "earthly Paradise," where, far from the busy world, "so full of dreary noises," the consecrated spouses of Christ, even in traversing that "royal road of the cross," the path of ceaseless duty and self-abnegation, enjoy blissful foretaste of the pure, calm joys of Heaven. After a few hours spent in pleasant conversation with those dear religious friends, beneath the shade of softly-waving trees, that keep gentle guardianship over the floral wealth of the quiet Convent garden, we were summoned to the spacious study-hall, where, as we entered, a white-robed band of youthful maidens, pupils of Notre Dame, were singing in sweetest harmony a hymn to the Queen of Heaven.

A verdant bower had been erected at one end of the apartment, and thither had repaired a joyous troop, representing the Seasons, and attendant nymphs, to crown the May Queen.

In answer to their eager inquiry, "who is the favored being destined to receive the rosy crown and sceptre of May?" the Flower Spirit who had summoned them, repeated the following graceful and touching address, composed by one of the fair pupils of Notre Dame:

"I'll lead you to the bower where now she stands,
In her mild beauty with extended hands,
As if to take, well pleased, the gifts you bring
As homage yielded to her Son and King—
No mortal in her right as Queen has part,
Our peerless Lady of the Sacred Heart—
Bring, then, your gifts of fragrant blossoms now,
Bring ye the crown to place upon her brow—
Bring ye your sweetest songs of praise and love,
So faintly echoing angel chants above—
But more than these, O children of the West,
Bring ye the offerings that our Queen loves best—
Pure, loving, grateful hearts, each one a gem
Brighter to her than costliest diadem—
Pearls of great price, formed by the crucified
In the wave-graces of Redemption's tide.
Bring her your souls, aglow with living faith,
Bring her your hands to work for her till death,
Bring her your mind, that it may be her throne,
Bring her your will, to make it all her own;
Thus shall the consecration of to-day,
Crown her not only as our Queen of May,
With the frail wreath of fading earthly bowers,
But with the soulful blooms of all life's hours—
Homage and prayer, and sacrifice, and praise,
Lighting the coldness of our earthly ways—
Proving our loyalty to her who stands
Wooing us, waiting us, with outstretched hands—
Praying and longing that we may be won
By the sweet teachings of her Saviour Son—
So that we may be worthy to have part
In her sweet home of bliss, His Sacred Heart!
Thus, when we stand around her throne to-day,
Choosing her once again Our Queen of May—
Solemnly, earnestly, be our offrings made,
Lovingly, willingly, be our homage paid—
Cheerfully, constantly, let us keep that faith,
Zealously, loyally, steadfast unto death—
Under her banner marching as to-day,
On to the crowning! Lo! I lead the way."

Then the white-robed band, preceded by a gentle maiden bearing, on a rich cushion, the gleaming crown of rarest flowers, led the way across a spacious court to the beautiful shrine of Our Lady of the Sacred Heart. There, after a most eloquent and affecting renewal of the sweet vows of filial obedience to the pure and tender Sovereign, pronounced by one of their number, and fervently responded to by the kneeling throng, the floral diadem was placed on the brow of the graceful statue which so well portrays the benignant sweetness of our Lady of the Sacred Heart. Never can I forget the touching beauty of that scene. The soft sunset light shed its halo of mellow radiance on the bowed figures fondly circling that flower-decked shrine, and, clothed with a celestial glory, the sculptured forms of the Virgin Mother and her Divine Son. And, as the pathetic tones of the harmoniously chanted hymn rose, with thrilling sweetness, on the calm, evening air, it seemed as if the enraptured vision caught, for an instant, a glimpse of the "eternal Eden;" and on the charmed ear well-nigh fell the echoes of angel voices joiniug in that sweet refrain around the dazzling throne of their star-crowned Queen.

The venerable Father Bixio, in a few eloquent and impressive words, exhorted the youthful subjects of Mary to remain ever faithful to their peerless Sovereign, and concluded by summoning all to the Chapel—there to receive the blessing of the King of Kings, in the Benediction of the Most Holy Sacrament. Then, still singing their sweet hymn, the gentle band passed, in glad procession to the exquistely adorned Chapel, where, amid the fragrant, floating incense, and the soft and solemn tones of the organ, the "Captive King" bestowed His mystic benediction on pure, adoring hearts. There, too, as ever, close beside her Divine Son, stood the meek Maiden Mother, and when the holy rite was over, and the bowed heads were again lifted, each reverent glance turned fondly to meet the tender smile, that sealed, with its own sweet benison, the gracious benediction of eternal love, and gave blest promises of an unfailing dower of richest boons for those who shall remain faithful in their alliance to their fitly chosen Queen of May, the gentle Lady of the Sacred Heart.

MARIA.

May, 1872.

THE GRANDEST PRIZE WITHIN THE GIFT OF THE BRITISH CROWN. — The Viceroyalty of India is probably the most valuable in the world, as it enables the incumbent to save, as a rule, $69,000 a year, out of his salary, and the whole of his private income for five years. The Salary is $125,000 a year, besides allowances, a furnished house and traveling expenses, and half that sum will enable most men to live in becoming splendor. To a poor man, however, (says the London *Spectator*) the office is less valuable, as he saves less from his home revenue, and if, like Lord Mayo, he is fond of splendor, an Irishman, and unlucky enough to have a Royal Duke for a guest, he may save little indeed.

ACCORDING to the London *Punch*, Mr. Newdegate, Member of Parliament, and leader of the Protestants of England, will be asked, as one of the trustees of Rugby School, whether he is aware that an under-housemaid, professing the Catholic Faith, has recently been engaged at one of the boarding-houses in connection with that foundation.

Spirit of the Press.

TRUE WIT.

Those who happen not to have read Charles Lamb's two essays, the one upon "King Lear," and the other upon the "Genius of Hogarth," have yet to become acquainted with two among the most masterly compositions in this class of writing. They are to be read for their perfect comprehensiveness of the subjects; for their completeness of argument; for their refinement of taste; and for the choice and classic structure of the language. I never knew Lamb, in conversation, fail to establish his position in an argument; and moreover, he was sure to attain his end by an unexpected and original train of thought. It was perfectly true what Hazlitt said of him, that whoever or how many soever might have been of the party, Lamb always said the wittiest and best thing of the evening. So in his written compositions, I could not name one of his contemporaries who would have been able to treat the subjects he selected with more definitiveness of reasoning, more rareness and elegance of illustration, more novelty and delicacy of wit and humor; for the character of Lamb's wit and humor are quite as original as they are exquisite and true. Who could have surpassed him in that paper in the *Elia* series, which is entitled "The Two Races of Men?" wherein he merges all classes, and distinctions, and varieties of the human animal into two master-races; and these he denominates "the borrowers and the lenders." "The human species, (he says) according to the best theory I can form of it, is composed of two distinct races—the men who borrow, and the men who lend. To these original diversities may be reduced all those impertinent classifications of Gothic and Celtic tribes, white men, black men, and red men. All the dwellers upon earth, 'Parthians, and Medes, and Elamites,' flock hither, and do naturally fall in with one or other of these primary distinctions. The infinite superiority of the former, (the borrower) which I choose to designate as the great race, is discernible in their figure, port, and a certain instinctive sovereignty. The latter (the lenders) are born degraded. 'He shall serve his brethen.' There is something in the air of one of this cast, lean and suspicious, contrasting with the open, trusting, generous manners of the borrower." The delicacy and polish of this satire is worthy of Addison, in his richest vein; indeed, it is worthy of any wit—it is worthy of Rabelais, and Rabelais has a wonderful chapter in commendation of borrowing; one of his arguments is, that the debtor has this advantage over the creditor, and the man of wealth, with his heirs and his expectants, that the debtor is sure to have the prayers of all his creditors; because they take an intense interest in his existence and well-doing in the world. Not so the man of wealth—the sooner he is out of it the sooner others will be benefited. Lamb's portrait of one of the "great race" is sketched in his best manner. He says, "What a careless, even deportment hath your borrower! what rosy gills! What a beautiful reliance in Providence doth he manifest, taking no more thought than the lilies! What contempt for money! accounting it (yours and mine especially) no better than dross. What a liberal confounding of those pedantic distinctions of *meum et tuum!* . . . He is the true taxer, who 'calleth all the world up to be taxed,' and the distance is as vast between him and one of us as subsisted between the Augustan Majesty and the poorest obolary Jew that paid its tribute-pittance at Jerusalem. His exactions, too, have such a cheerful, voluntary air! He cometh to you with a smile, and troubleth you with no receipt; confining himself to no set season. . . . He is the true Propontic, which never ebbeth—the sea which taketh handsomely at each man's hand." If this be not wit, and of the first water, then are the terms convertible, and dullness has the ascendant. They have little perception and judgment who consider Lamb a mannered reflector of our old writers. He did live in the past confessedly; he was a link in the golden chain of intellect that has descended from our Olympus; and he is one of the high conclave. Lamb thought like our great wits, but he thought also for himself; and he was a very original thinker—so much so, that I know no one to whom I could strictly liken him, either in his sedate and grave moods, or in his wit and his humor. The choice and even fastidious delicacy of his fancy, his quickness of perception, the felicity and wisdom of his humor, all linked and glitering in sportive combination throughout his writings, are distinctly and implicitly his own.—*Cowden Clark.*

An association has been formed at Madrid for the purpose of agitating for the recovery of Gibralter from Great Britain.

In the year 1871 there were published, in Germany, 10,669 new books and maps. Among the books were 960 novels.

OUTRAGES AT ROME.

As we have been accused of exaggerating the number and character of the outrages which take place in Rome, we may as well note a few additional particulars. An attempt is being made to represent the murderous onslaught on the Pontifical gendarmes as a mere drunken quarrel between the two parties, and the papers which have adopted this line have entirely passed over the fact that the assailants were waiting, armed with bayonets and sabres, for their victims, and that the latter were entirely unarmed. Some of the partisans of the Revolution went so far as to assert that the Pontificals were all armed with daggers and revolvers, but on the body of the murdered man, left as he fell, were found only a scapular, a prayer-book, and a rosary. It would seem as if the advanced Liberals had undertaken the task of justifying afresh the assertion respecting the outrages on priests and religious. A short time ago an aged priest named Matalini was assaulted and severely beaten by a young man outside the door of S. Adriano, in the Forum; and only last week, outside the Gate of S. Pancrazio, the Rector of the German Campo Santo, near St. Peter's, was assailed by a band of ruffians, who came out of a public-house and threw stones at him, inflicting severe injuries on the head and shoulder. On the Monday, a Sister of Charity was beaten, and her veil and habit torn, by men who wished to carry off a little girl whom she was leading; and she would have been still more severely hurt if she had not been defended by a real Roman artisan who happened to be near. The *Univers* records eighteen cases of wounding or stabbing on the previous Sunday, and quotes the official returns to prove that the number of serious offences during the week amounted to one hundred and sixty-three. The Government can no longer shut its eyes to the fact that this class of crime is seriously on the increase, and, amongst other expedients, is said to have seriously considered the propriety of disarming the National Guard. But it is the story of Paris over again. It is easy to arm a mob, but not always so easy to disarm it.—*London Tablet.*

A PROTESTANT APOSTLE.

Here are the sentiments of an intruded apostle of the alien Tudor creed, and the agencies by which the founder and first Provost of Trinity College proposed to propagate the Reformation amongst a people who, as he admits, deemed it "a Revelation of Beelzebub." He did not limit his functions upon the "obstinate," to fining and imprisoning, in the triple capacity of Archbishop, Chancellor and Lord Justice; he was judge, jury, witness, jailor, and even executioner; for he superintended and directed the torture, burning and hanging of the Archbishop of Cashel, the distinguished Franciscan, Dr. O'Hurley. The Ussher family was prominent in founding Trinity, and James Ussher is largely responsible for the Catholic rising of 1641, and the terrible disasters which ensued. His uncle Henry, Archdeacon of Dublin, afterward Archbishop of Armagh, took an active part in the foundation of Trinity College, and was named in the Charter as first of the three original Fellows. James Ussher's father-in-law, Lucas Challoner, Prebendary of St. Patrick's, was the second Fellow named in the Charter, and was subsequently Vice-Chancellor. Born in 1580, James Ussher was one of the first three students that entered Trinity College, when it opened in 1593. In 1600, he obtained a Fellowship and was appointed Professor of Divinity, in 1607, in succession to Dr. Challoner, his father-in law, the first Professor, who had filled the chair since 1600, which position he held until his appointment by James I to the See of Meath, in 1620, whence he was promoted to the Primacy of Armagh in 1524, a post which he occupied until his death, in 1655. Ussher, when Professor of Trinity College, addressed himself specially to the study of the controversy with the Catholic Church. Jewel, Bishop of Salisbury, had before attempted to answer the question of Catholics, "Where was Protestantism before Luther?" by pretending to show that the principles of Protestantism were in accordance with the fathers of the first six centuries. Usshur followed up Jewel's investigation, and attempted, for the first time, to show that the ancient Irish Church was not Roman, and upon his labors have been founded all the subsequent fallacies regarding the independence of St. Patrick and the primitive Church of Ireland. Ussher was unanimously elected Provost in 1610, but declined the office. In 1613, his first work—*Gravissimæ Quæstionis Historica Explicatio*—was published. It was addressed to James I, and pretended to answer the question put by Catholics; and King, then engaged in completing the settlement and plantation of Ulster, and in endowing Trinity College and the Royal Schools, was immensely gratified. A Parliament and a Convocation of the Clergy were held in Dublin in 1615, by order of the King, when Ussher, Professor of Divinity in Trinity College, drew up the Confession of Faith, or Articles of Religion, which were confirmed by the Crown and became the State creed in Ireland. This creed is thus described by Reid, in his *History of the Presbyterian Church* (vol. 1, p. 95):

It is as decidedly Calvinistic in doctrine as that which was subsequently compiled by the Westminster divines; and includes, in almost the same words, the nine Articles of Lambeth, which the English Puritans had in vain requested to be adopted at the Hampton Court Conference in 1604.

The King was delighted at a Confession of Faith which gave a footing to his countrymen in Ulster, and afforded them a pretext for being induced into the Benefices in the north. It was just at this date that the Presbyterians endeavored to establish a congregation in Ireland. Stewart, in his *History of Armagh*, describing the character of the Planters settled there by King James, says:

From Scotland came many, and from England not a few; yet all of them, generally the scum of both nations, who, from debt, or breaking and fleeing from justice, or seeking shelter, came hither, hoping to be without fear of man's justice.

THE FUTURE OF ROME.

The enemies of the Pope-king are in Rome, but greatly to their own hurt. Most of the Deputies are in the Holy City, but they would fain they had never entered it, as now they deem themselves affronted when any mention is made of the breach by which they entered. The minor officials remain in Rome because they can not help themselves, but they loudly curse the day on which they were forced to betake themselves there. The Senators do not go to Rome, except in small numbers, and the Deputies, on their part, are ever seeking some pretext for leaving it. Some, openly and at every street corner, proffer pleas of bad health, while others excuse themselves on the score of urgent family affairs, so that it is lucky if, from among five hundred deputies, one hundred honorable members can be found. The present state of things in Rome is, therefore, in no wise pleasant—either for the Holy Father or for his enemies—for the Romans or for strangers. All are thoroughly discontented with it. According to the popular cry, Lanza has said, on more than one occasion, that he would prefer to return to his villa, at Monferrato, to ruling Italy from the capital of the Catholic world. Signor Sella spoke of the future of the Pope's city in the following terms: "I entertain the grandest idea of the future of Rome." And so do we; and we hardly believe that the Eternal City was built, or that she has been miraculously preserved, first for Sella and then for Lanza. The Rome of Romulus and Remus can never become the Rome of two such rulers. The very Deputy Guerzoni was so thoroughly convinced of this truth, that ever since 1871 he has written, "Rome ought to be rebuilt from its very foundation if it is to become the seat of the new Government." What, therefore, will be its future? The history of eighteen centuries will answer this question. Let us cast a glance on the cupola of St. Peter's. The great monument may be safely said to bear on it the prophecy concerning the future of the metropolis of the Catholic universe, that Rome shall ever be that holy spot where, as Dante sang, "The successor of the immortal and supreme Peter sits."—*Unita Cattolica.*

BRITISH LIBERALISM.

It is true that in assailing the rights of conscience of Irish Catholics, Liberalism no less than Conservatism belies its most solemn profession. If there be anything which Liberalism most distinctly urges as its badge, its distinction, and its motto, its especial *raison d'etre*, in fact, it is the most profound and boundless respect for the rights of conscience. Read the organs of Liberalism, and it is this profession which meets you on every page. What a feast of fine sentiments is afforded whenever a Liberal writer touches the subject of religious persecution. With what a noble indignation is he not possessed. If you want an example of toleration personified, it is surely he. It so happens, however, that a demand for religious equality is made on behalf of a whole population which has hitherto been subjected to the most varied and exhaustive series and combination of religious persecutions—a very slight demand, which does not even remotely infringe the religious or irreligious freedom of any person or persons. Straightway, a multitude of Liberals, and especially that fine flower of them, the advanced Liberals, interpose and declare, with various sorts of asservation, that there shall not and must not be religious infringement, that there shall and must be religious persecution. This may only prove, however, that the advanced Liberals are liberal only in name, or that there is a common abandonment of principle among both Liberals and Conservatives.—*London Tablet.*

The Imperial Theatre, in Vienna, paid, last year thirty thousand florins to the authors of original plays performed on that stage.

The reduction of the public debt during the month of April is $12,500,000.

Wise and Otherwise.

A "Time-server"—A watch.

California real estate has been rather shaky of late.

Which of the reptiles is a mathematician? The adder Without leisure, says Buckle, there can be no knowledge.

When are acrobats murderers? When they pois-on each other.

There is no fault in poverty, but the minds that think so are faulty.

A "girl" died recently at Portsmouth, N. H., who had been in service in one family sixty-nine years.

Queen Elizabeth always displayed her worst temper in her best clothes. She was dreadfully ruffled then.

The extensive construction of dwelling-houses on the "flat" system is contemplated by Chicago builders.

Too much zeal is suspicious. Sometimes the robber cries out "Stop thief!" louder than those who are victimized.

Beauty flows in the waves of light, radiates from the human face divine, and sparkles in the path of every child.

In Boston they do not shake carpets any more, but a new process has been introduced by which they are "shampooed."

If you would be pungent, be brief, for it is with words as with sunbeams—the more they are condensed, the deeper they burn.

A fellow who has actually tried it, says that, although there are three scruples in a dram, the more drams you take the less scruples you will have.

Similia similibus curantur, which, being freely translated, meaneth—that the hair of a dog is good for his bite, and that sulphur from Vesuvius will cure eruptions.

A cheerful giver put the following note in a pair of pantaloons sent to the Michigan sufferers; "There, take 'em; last pair I've got. Don't get burned out again."

It is reported that the ex-Prince Imperial of France will visit the United States next summer. He is now sixteen years of age, and is said to speak five languages fluently."

"Is there any danger of the boa-constrictor biting?" asked a visitor of a zoological showman. "Not the least," replied the showman: "he never bites: he swallows his wittles whole."

A Massachusetts State constable, who recently entered a store to make a seizure, because of information that something had just been tapped there, was intensely disgusted to find it was only a pair of boots.

"How much corn may a gentleman eat?" whispered P,
While the cobs on his plate lay in tiers;
"As to that," answered Q, as he glanced at the heap,
"'Twill depend on the length of his ears."

No wonder they raise huge vegetables and gigantic trees west of the Rocky Mountains. At a place in Oregon, called Beaver Dam, they claim to have a soil thirty feet deep, which would be "worth two dollars a cord as a fertilizer."

A fertile-minded Parisian suggests that the drop-curtain of the Paris Opera House should consist of one vast mirror; and he expatiates upon the magnificent effect it would create, with its multiplication of lights and beautiful women in elegant toilets.

Iowa stands the sixth State in the Union as regards farm products. In corn she heads the list, averaging, in 1871, forty-two and a half bushels per acre. Next comes Nebraska, with forty-one and a half, then Illinois, the so-called great corn State, with thirty-eight and a half.

A pedler was set upon by dogs while crossing Green Lake, near Dartford, Wisconsin, recently, and actually killed by them. Three boys saw the dogs at him, but could not reach him in time to be of any service, and pushed his body through a hole in the ice "to save themselves trouble."

The late Sir John Burgoyne is said to have been a frequent contributor to young ladies' albums. Here is one of his contributions:

"You wish me a happy New-Year as a toast,
And a kindly good act it appears;
But when you perceive I'm as deaf as a post
You should wish me—two happy new ears."

A little girl was standing at the depot to see her father and a gentleman friend off, when she suddenly observed to her father, referring to his friend, who was tall and lank, "If the cars run off the track, and any legs must be broken, I hope they'll be Mr. H——'s." "What's that for?" said the startled H——. "Because," she added, artlessly, "Aunt May says you have a pair of spare legs."

Once when John Kemble played Hamlet in the country, the gentleman who enacted Guildenstern was, or imagined himself to be, a capital musician. Hamlet asks him, "Will you play upon this pipe?" "My lord, I can not." "I pray you." "Believe me, I can not." "I do beseech you." "Well, if your lordship insists on it, I shall do as well as I can;" and, to the confusion of Hamlet, and the great amusement of the audience, he played "God save the King."

A western paper tells the following anecdote of a college chum: H——, a member of one of the classes, was distinguished not less for dry wit and sly waggery than for his address in evading the writing of themes, and in palming off the brain-coined currency of others as his legitimate "tender." One Monday morning he read a theme of unusual merit; but Professor A—— "smelled a rat," and as H—— finished and sat down, in the pride of conscious innocence, asked, "Is that original, H——?" "Yes, Sir." "Are you sure of it?" queried the Professor, doubtingly. "Why, yes, Sir," replied H——, with the imperturbable gravity and that pasteboard countenance he always wore; "it had original over it in the paper I took it from!"

Royalty in Rome.—Prince Napoleon is ever at Rome. Conscientious motives, doubtless, take him hither. A few days back the prince visited the Church of the Gesu, whose wealth and splendor did awaken his admiration; and, be it known, he behaved with that propriety due to the holiness of the place. Kirchen Museum, attached to the Roman College, was also honored with a visit. A Jesuit Father studiously exhibited those precious memorials of Christian antiquities that have accumulated here for centuries. But they delighted not the Prince. Interrogations respecting the internal government of the Society of Jesus alone greeted the Father:

"Ah, mon pere," cried the Prince, "can you depose your General?"

"Certainly," was the reply; "our constitutions demonstrate that."

"How! depose the General of the Jesuits?"

"Yes; we who are servants are obliged to depose our chief, should our conscience convince us there is an indispensable necessity."

"Pray, how many have you treated thus, during the last three generations?"

"Not *one*, your highness."

Educational.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments—the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE FIFTH SESSION OF THIS INSTITUTION, conducted by the Fathers of the Order of St. Francis, will commence on August 16th.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost—a want long felt in California—and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, to be paid but once	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance,

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

Educational.

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

The course of instruction embraces the English, French, Spanish and Latin languages, Rhetoric, Elocution, Composition, Ancient and Modern History, Biography, Mythology, Chemistry, Geography, Astronomy, and use of Globes; Vocal Music, Instrumental Music, including Piano, Guitar, and Organ; Writing, Drawing, Painting in Water Colors and in Oil; Tapestry, Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M. Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORated according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-First Annual Session on Monday, August 21st, 1871. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawing, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY, Superior.

Educational.

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English edncation. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60.	68 00
Guitar, per month, $5 00	52 50

No extra charge for plain sewing, Fancy Needle-work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,

jan1-tf Santa Barbara, Cal.

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COMpleted a commodious School Building on First Street, near Bryant, where girls will be taught the various branches of an English education.

A Boy's School is being prepared on Rincon Place, and will be placed in charge of competent teachers.

SISTER MARY B. RUSSELL,

jan1-tf Superior of Sisters of Mercy.

Book Trade.

MICHAEL FLOOD,

CATHOLIC BOOKSELLER,

Has recently received the following

New Books:

The Monks of the West, by the Count Montalembert	$8.00
Catholic Almanac and Directory, 1872	1.00
Illustrated Catholic Almanac	25
" Irish Am'n "	25
The Devil; Does he Exist	1.25
The story of Ireland, by A. M. Sullivan	2.00
Hibernian Nights Entertainment	1.75
Legends and Fancy Tales of Ireland	2.00
History of the Irish Brigade	5.00
Mary Stewart, by Malines	1.75
Paulest Sermons (new)	1.50
Origin and History—Irish Names of Places	2.50
The Passion Play	1.50
Revelations of St. Gertrude	3.00
Lives of the Popes, complete	16.00
Florence O'Neill, or the Siege of Limerick	1.50
McCarthy More, by Mr. Sadline	1.00

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Books sent free, by mail, on receipt of the advertised price.

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Have just received a fine stock of the above articles, with a splendid assortment of all the Catholic and Irish books published in the United States and Ireland; and a fine selection of Velvet, Pearl and Ivory Prayer Books, and all other fine Catholic articles.

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jan1-tf 28 Third Street.

Travelers' Guide.

C. P. R. R.

—COMMENCING—

Monday, April 29th, 1872,

And, until further notice, Trains and Boats will

Leave San Francisco

7.00 A. M. Overland Epxress Train for Sacramento, Marysville, Red Bluff, Colfax, Reno, Ogden and Omaha.

3.00 P. M. San Jose Passenger Train, stopping at all Way Stations.

4.00 P. M. *Passenger Train for Stockton, Merced and Sacramento.

6.30 P. M. Overland Emigrant Train, Through Freight and Accommodation.

7.30 A. M. Steamer New World (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

4.00 P. M. *Sacramento Steamer (from Broadway Wharf)—Connecting at Vallejo, with Trains of California Pacific Railroad.

2.00 P. M. *Steamer Antelope, (from Broadway Wharf)—Connecting at Donahue with Trains of S. F. and North Pacific Railroad.

8.00 A. M. Excursion Boat, (Sundays only) from Broadway Wharf—Connecting with special Train of S. F. and N. P. R. R. for Cloverdale and intermediate points, returning to San Francisco by 7.00 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—*3:45, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE—*4:40, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:10 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	10:36 A M	5:40 P M	7:00 P M
Gilroy.....Arrive	11:55 A M	.....	.....
Hollister....Arrive	12:50 P M	.....	.....
Pajaro.....Arrive	1:25 A M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro	.....	.....	12:35 P M
Hollister	.....	.....	1:00 P M
Gilroy	.....	.....	2:00 P M
San Jose	†6:30 A M	7:50 A M	3:20 P M
Arrive at San Fran	8:50 A M	10:10 P M	5:50 P M

*Leaves at 2:30 P. M. SATURDAYS.
†Sundays excepted.

☞ An Extra Train will leave San Francisco on Sundays at 9:30 A. M. Returning, leave San Jose at 5:50 P. M.

FREIGHT TRAINS RUN DAILY (Sundays excepted, leaving San Francisco at 10:30 A. M., arriving at San Francisco at 4:25 P. M.

A. N. TOWNE, Gen'l Sup't. A. C. BASSETT, Ass't Sup't.

J. L. WILLCUTT, Gen'l Pass'gr Ag't.

Hotels.

TAMALPAIS HOTEL,

San Rafael, Marin County, only 14 miles from San Francisco.

THIS Hotel is now ready for the reception of guests for the Summer season. Recent improvements have been made, consisting of a Billiard Room 50x25 feet, and ten additional sleeping rooms, all handsomely furnished. The House is provided with every convenience for the comfort and pleasure of its guests, and possesses all the appointments of a first-class Hotel. Its proximity to the city, together with the convenience of access, combined with the beauty of the surrounding scenery and the well-known salubrity of the climate of San Rafael, offer a combination of attractions possessed by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot on the arrival of every train, and will convey passengers and baggage to and from the House free of charge.

my25-tf R. PARDOW, Jr.

CENTRAL HOTEL,

814 and 816 Sansome Street,

Between Broadway and Pacific....SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS Hotel has been thoroughly renovated by the well-known proprietor, M. FARRELL, late proprietor of the Brooklyn House, where he will be happy to receive his numerous friends and the public in general. Thankful for past favors, he respectfully solicits a continuance of their future patronage.

There is a fire-proof safe in the House, where money and valuables can be kept at the risk of the proprietor. The Central House Coach will be at each car depot and steamboat landing, to convey passengers to the House free of charge.

Price of board to suit the times.

Parties sending for their friends to the States, or who expect any, will please notify MICHAEL FARRELL, and he will attend to them on their arrival, and forward them to their friends with due care, and thus save much trouble.

The strictest attention will be paid to the comfort of the patrons of this House.

MICHAEL FARRELL, Proprietor.

BROOKLYN HOTEL,

BUSH STREET,

BET. MONTGOMERY AND SANSOME,

Adjoining the New Mercantile Library.

TERMS: $2.00 PER DAY.

KELLY & WOOD,

PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL," will be at the Railroad Depots and Steamboat Landings, to convey guests to the Hotel, free of charge.

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UMBRELLAS—Silk and Gingham.
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ETC., ETC., ETC.,

To which they invite particular attention.

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At the well-known Jewelry Store of

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Watches,
Diamonds and
Silverware

Of the Finest Quality, of the Latest Styles, and at the Lowest Prices.

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Assets Exceed - - $1,000,000 Coin

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PROMPT SETTLEMENT OF LOSSES,
SOLID SECURITY.

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N. G. KITTLE, Vice-President.
CHARLES D. HAVEN, Secretary.
GEO. T. BOHEN, Surveyor.

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424 *CALIFORNIA STREET,*
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R. H. MAGILL, Manager.

FLETCHER & CO., CITY AGENTS.
DAN. KELLEY, Solicitor.

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In 2000 Shares of $100 Each.

Payment in Four Installments of Twenty-five (25) per cent. each, in Gold Coin.

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AND
INLAND NAVIGATION INSURANCE.

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PETER DONAHUE.....VICE-PRESIDENT.
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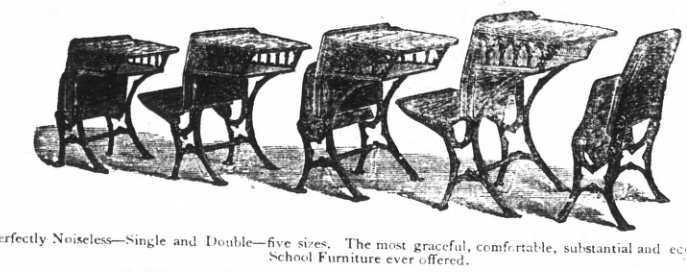

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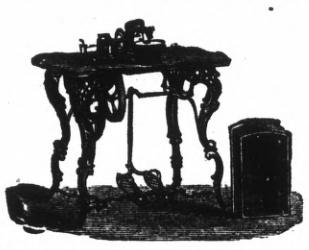

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